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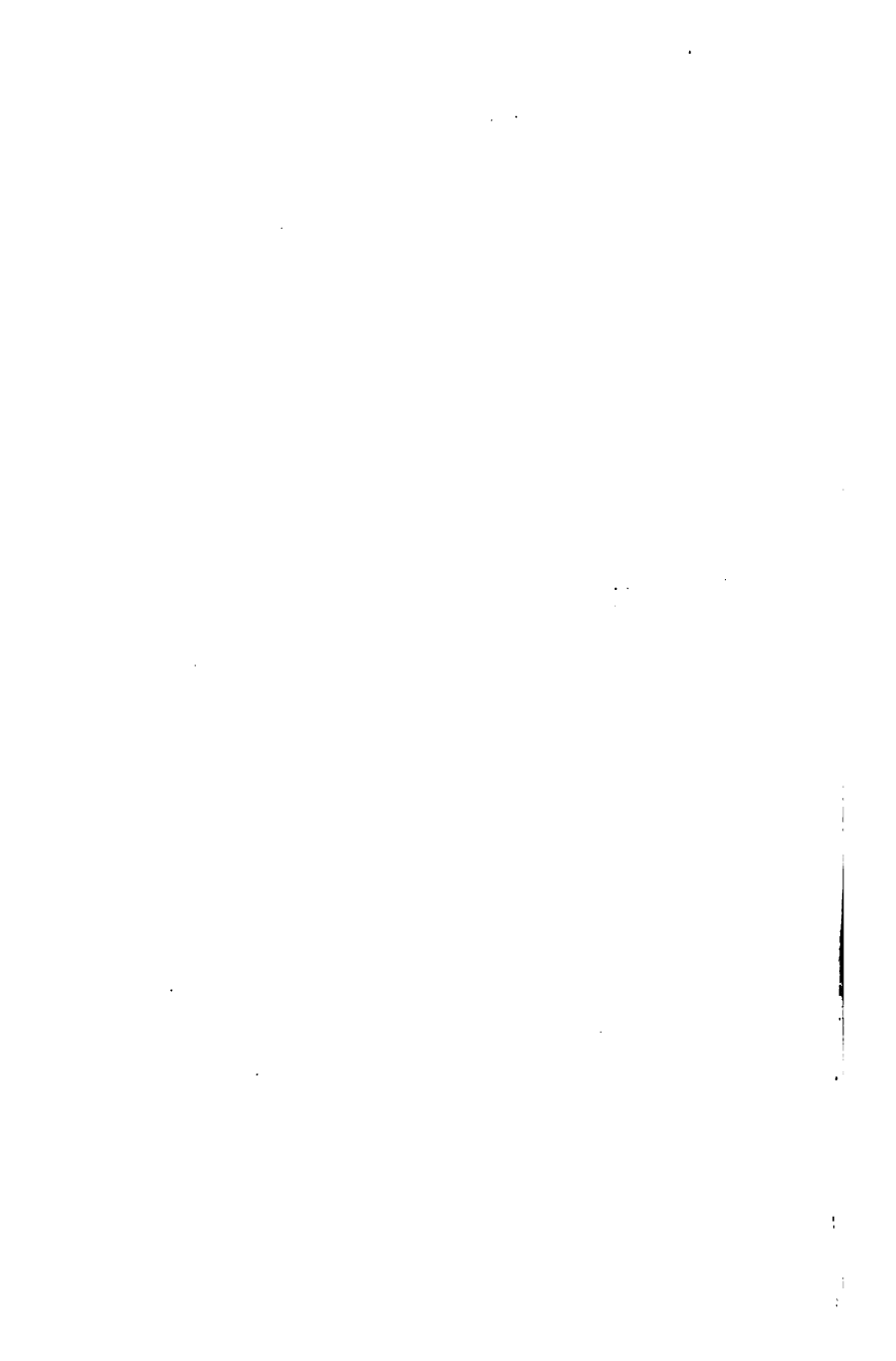
# AN EXPOSURE OF Christian Science

T. G. Moulton

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# AN EXPOSURE OF CHRISTIAN SCIENCE

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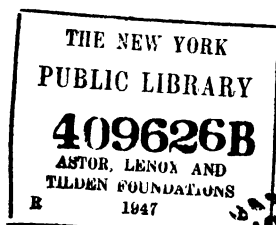
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*Rev. Mr. G. May*





# An Exposure of Christian Science

## CHAPTER I

### THE ORIGINS OF A FALSE RELIGION

THE distinctive feature of Christian Science is its quiet but resolute opposition to the Christian faith. Writers and lecturers who discuss from within the Churches the steadily advancing propaganda of Mrs. Eddy's disciples usually adopt a tone of deferential, almost humble, inquiry. They treat the Scientists as a body of sincere though misguided believers, from whose teaching we have all much to learn, and whose natural enemies are the doctors rather than the clergy. The deadly errors of Christian Science are not understood or are veiled in a cloud of rhetoric. Careless readers or listeners are left with the

impression that this form of "healing" may be a modern revival of the miraculous gifts known in the Apostolic Age or of those faith-cures recorded in the fourth century by Athanasius, Ambrose, Chrysostom, and Augustine. We are reminded that George Fox and John Wesley believed that the power of God was manifested in the healing of physical diseases in answer to prayer, and the assumption is that the Christian Scientists are the most truly prayerful people of our time. Nor is it wonderful that mistakes should be made, for there is much in their services that might deceive the very elect. But there is one thing that should give pause to complacent, admiring critics who speak from Church Congress platforms or in parish halls, or who propose to found imitation societies within the Church of England. The Cross has no place in the worship of the Christian Scientists; the Holy Communion is unknown to them. Here, on the very threshold, they separate themselves from the company of faithful people.

We are told that when the allies entered Pekin after the war of 1860, many Chinese converts surrounded the palanquins of the French and English leaders, and claimed a

silent fellowship by crossing themselves on the breast and brow. "The tears came into my eyes as I watched them," wrote the French diplomat, Baron Gros, "but there was something sweet in these tears." There, in the citadel of heathenism, the Protestant Lord Elgin and the Roman Catholic Baron Gros felt themselves linked by a sacred symbol to the Christians of China. The ancient Portuguese cathedral of Peking was deserted and half-ruined, but those who had no language of fellowship could give the greeting of the Cross. Christian Scientists cannot respond to that sign. If St. Paul were amongst us to-day, would he not class them with those "of whom I have told you before and now tell you even weeping, that they are enemies of the Cross of Christ"?

I propose in this chapter to give a brief summary of the history of Christian Science in America and England.

Mrs. Mary Baker Glover Patterson Eddy, who claims to be the founder of Christian Science, is regarded by her followers as an inspired and divinely sent personage. In the *Christian Science Journal* for 1895 the following sentence appears:—

"Surely the people of the coming cen-

turies will vie with each other in doing homage to the Rev. Mary Baker Eddy, the greatest character since the coming of Jesus Christ; and her book, 'Science and Health, with Key to the Scriptures,' will go down to history as a part of the sacred writings of the ages."

Mrs. Eddy was a pupil of the healer P. P. Quimby, who enjoyed a widespread celebrity in America about the middle of last century. Quimby was a watchmaker by trade, a man of no education, but with a taste for mesmerism. He gave up his business and settled in Portland as a "healer," starting from this fundamental principle: "I deny disease as a truth, but admit it as a deception." In 1862 Mrs. Eddy came to him for treatment. In a paper of the time she tells how in less than a week she had recovered from extreme physical weakness and nervous depression, and was able to climb the 182 steps of the City Hall Dome.

"P. P. Quimby," wrote his grateful patient, "stands upon the plane of wisdom with his truth. Christ healed the sick, but not with juggling or with drugs; as the former speaks as never man before spake, and heals as never man healed since Christ,

is he not identified with truth, and is not this the Christ that was in him? . . . . P. P. Quimby rolls away the stone from the sepulchre of error, and health is the resurrection."

As Quimby died in 1865, a year before Christian Science was "revealed" to Mrs. Eddy, she had no cause to fear his rivalry as the originator of the new cult. Her book, "Science and Health, with Key to the Scriptures," the Bible of the sect, first appeared in 1875. At public services it is read alternately with the Bible, and the words of Scripture are interpreted and corrected by it.

Christian Science has now several hundreds of organised churches in America, and over one hundred training institutes. In 1881 Mrs. Eddy opened in Boston the "Massachusetts Metaphysical College," which in seven years received over 4000 students. Among the subjects taught were metaphysics and "spiritual obstetrics." Degrees were conferred, and it was partly, no doubt, the threatened interference of the law with this practice which led "Mother Eddy" to close the college in 1889. Her own explanation was a "deep-lying conviction" that the next

two years of her life should be given to the revision of "Science and Health."

Christian Science, which is forty years old <sup>55 now</sup> in America, came to England fourteen years ago. Its first exponent in London was Miss Dodge, and she was succeeded by several "healers" from New York, who held meetings, until 1896, in private drawing-rooms. The first public services were conducted in the Portman Rooms, Baker Street, in the early spring of that year, under the leadership of Mrs. Ward. The fashionable West End women who flocked on one Sunday to hear Mr. Haweis, on another to Father Ignatius, and on a third to the musical service at the Brompton Oratory or the Carmelite Church in Kensington, occupied the chairs at the Portman Rooms. So encouraging were the attendances that Mrs. Eddy sent over an official "pastor," Mrs. Field-King, who had already worked successfully at St. Louis, Missouri. The ministry of this charming and popular woman filled the rooms to overflowing, and in 1897 an old Jewish synagogue in Bryanston Street, W., was transformed into the "First Church of Christ Scientist." The opening service was held on November 7, 1897, when an address was given by

the late Sir Douglas Galton, F.R.S., to an audience numbering perhaps 300 persons. Sir Douglas described the rise and progress of the cause in England, and thanked God that "here, in the heart of great, sin-burdened London, is established, as in a fitting temple, the Christ truth that has come to fulfil the whole law."

I have a vivid recollection of the first Christian Science service I attended, on a summer Sunday morning in 1898. Bryanston Street is a small thoroughfare which runs behind Oxford Street at its extreme west end, and which opens into the Edgware Road. There is only one conspicuous public building in the street, and that is the old synagogue, which once belonged to the Portuguese Jews. The Bryanston Street premises, after many vicissitudes, have now been taken over by the Church Army.

Above the porch in 1898 were the words, "First Church of Christ Scientist." The service was held in an upper room, to which access was gained by two staircases. Rows of chairs, numbering in all about 400, were set ready for the congregation, and on each chair was a copy of the Christian Science hymn-book. As in all Scientist churches,



two desks and two chairs were placed on the platform for the two readers. Cheerfulness marks the outward arrangements at every service. A profusion of flowers and ferns brightens the platform. No expense is spared, for the votaries of Christian Science are wealthy and self-indulgent. On a recent cold wintry November Sunday I saw the present "church" in Sloane Terrace radiant with palms, ferns, and chrysanthemums. The glowing flowers and green fronds refreshed the eye on that frost-bound day.

One need only glance at a congregation in order to understand how this strange creed draws its following from the wealthier classes. In summer the costliest creations of Paquin and Redfern are to be seen worn by fashionable young women who come with their husbands in motor-cars. In winter almost every lady wears wrappings of costly fur. I have seen sable capes in Christian Science temples which were worth at least three hundred guineas. The proportion of men to women used to be almost one to five, now it seems to me decidedly larger.

Very few eccentric-looking people attend these services, and it is a rare experience to note a shabbily dressed figure. In 1898,

when the movement was young, the congregation seemed well acquainted with each other, and friendly greetings were exchanged in the upper and lower halls. With the increase of numbers stiffer manners have set in, and at Sloane Terrace many worshippers come and go unrecognised.

There were two lady readers at Bryanston Street in 1898, but the ideal is to have a male and female reader where this can be arranged. The public service has scarcely changed during the past eight years. Three or four hymns are sung, passages are read from the Old and New Testament, and an interval is allowed for silent prayer. There is no public prayer, either liturgical or extempore, with the exception of the Lord's Prayer, and even this is accompanied by characteristic comments. Thus, at the words, "Thy kingdom come," the second reader solemnly adds, "Thy kingdom is come." There is no sermon in Christian Science churches, but passages from the Bible are read alternately with selections from Mrs. Eddy's text-book. Sometimes the selection is not altogether to edification. I once heard the chief passages on witchcraft in the Bible read in connection with Mrs. Eddy's views on

necromancy and spiritualism. The readers are not allowed to comment on the text, but they claim that a beautiful and instructive discourse can be evolved by this alternative reading, and that the effort of following the train of thought keeps the hearer's mind awake.

The morning service, which begins at 11.30, used to last only three-quarters of an hour, but is now extended to over sixty minutes. The apostolic benediction, "Now unto Him which is able to keep you from falling," appears to be the favourite text of the Christian Scientists, for it is repeated once and sometimes twice at these meetings.

As a striking proof of the advance of Christian Science, I may mention that there are now three centres of worship in West London, each of which has its week-night "testimony" meeting. The temple in Sloane Terrace is only half complete, and will eventually be enlarged to twice its present size. It holds at present from 700 to 800 persons, and is usually full on Sundays.

## CHAPTER II

### THE DECEPTIVE SIDE OF CHRISTIAN SCIENCE

THE Third Church of Christ Scientist, London, is now established in the Portman Rooms, Baker Street, and I propose to illustrate the subject of this chapter from notes taken at a Sunday morning service held in these rooms recently. Persons of loose religious convictions who have been led away towards Christian Science frequently defend themselves by saying: "The services are quite as beautiful, reverent, and Scriptural as those of the Church of England, and we have, in addition, the great doctrine of healing." It is a striking proof of the cleverness of Mrs. Eddy and her adherents that they veil the dark errors of their sect by professing a devout faith in the Word of God and by claiming that the Scriptures, as interpreted in "Science and Health," are their supreme standard.

What are the features of Christian Science services which daily mislead men and women who have been brought up in the orthodox Churches?

1. There is, first, the constant reading of passages from the Bible. At the Portman Rooms no fewer than twenty-seven short portions were read in the course of an hour. The *Christian Science Quarterly* publishes a list of Bible lessons for every Sunday in the year, along with a "Golden Text." On the morning of my visit the text was Rev. xvii. 8, 12, 14—the passage on the beast with seven heads and ten horns. The first reader's chapter was Daniel iv. 28–37, the description of the madness of Nebuchadnezzar. We read alternatively another chapter from Daniel, the prophecy of the four great beasts which came up from the sea. The "sermon," as I mentioned before, consists in the reading of many brief selections from Scripture, with parallel sentences from "Science and Health." Some of the verses, such as that on the great red dragon of the Revelation, had been chosen, one could not help thinking, solely in order to bring in Mrs. Eddy's interpretation. According to her the red dragon is "fear, inflammation, sensuality,

subtlety, error, animal magnetism." There were other texts which fell soothingly on the ears of a congregation accustomed to look to Christian Science for physical healing. One of these was the beautiful passage of Isaiah xxxiii. 20, 24 : "Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down ; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken . . . And the inhabitant shall not say, I am sick : the people that dwell therein shall be forgiven their iniquity." I saw many drooping heads raised at the reading of these words.

Christian Scientists take much credit to themselves for the omission of a sermon. It is the duty of the first reader, before beginning the sermon-lesson, to explain that "the Bible and the Christian Science text-books are our only preachers." It is claimed that "the canonical writings, together with the word of our text-book, . . . constitute a sermon undivorced from truth, uncontaminated, and unfettered by human hypotheses, and *authorised* by Christ."

Students of Mrs. Eddy's book who are also frequenters of Christian Science services will bear me out when I say that the more absurd

and ridiculous parts of the work are carefully excluded from use in Sunday reading. It is only at rare intervals that a startling statement varies the monotony of philosophic jargon expressed in turgid English. The one sentence which fixed my attention in the service I am describing was that which condemned the medical profession on account of its pagan origin, there being reason to fear that Apollo was the first doctor !

2. The custom of silent prayer at Christian Science services is also likely to impress the ignorant inquirer. In the Church of England intervals of silent prayer are often allowed during mission services ; the Bishop of London frequently invites it before and after his sermons. In Christian Science the one form of public petition is the Lord's Prayer, and even this is carefully interpreted with "Eddyisms." In an article on "Prayer" in the *Christian Science Journal*, a well-known writer says : "In the Christian Science Church services no man formulates a prayer for another, but each man approaches, through the vestibule of his own quiet thought, the clear, spiritual interpretation of that mighty prayer, the one given by the Master, which is the inspiration of all

Christendom. Thus we are taught not to molest the sanctity of the individual's access to the throne of grace." This writer admits that students of Christian Science are often confused and hampered by the careless speech of their instructors. It may have been said : "Well, you know, in Christian Science we pray very differently from the old way" ; or, "If God has already done everything it is not scientific to ask Him for anything" ; or, "You must just affirm that you have all good," &c.

Prayer, as it is understood in the Liturgy of the Church of England, has no existence in Christian Science, which denies that "prayer is a statement to be heard either by God or man."

On this subject Mrs. Eddy says : "Audible prayer is impressive ; it gives momentary solemnity and elevation to thought, but does it produce any lasting benefit ? . . . The motives for verbal prayer may embrace too much love of applause to induce and encourage Christian sentiment." Mrs. Eddy further suggests that audible prayer tends to make hypocrites and hypocrisy, is fatal to religion.

Children of the Church of England who



have known and loved the Prayer-book from the very dawn of life will quickly realise the deceptiveness of Christian Science devotion. The votaries of this sect have no audible prayer, except the Lord's Prayer, because they do not believe in prayer in any Christian sense. Take these decisive sentences from "Science and Health": "To suppose that God forgives or punishes sin, according as His mercy is sought or unsought, is to misunderstand love and make prayer the safety-valve for wrong-doing."

Did the publican make prayer the safety-valve for wrong-doing when he said: "God be merciful to me a sinner"? No worshipper in a Christian Science temple is advised by his teacher to offer the publican's prayer.

Or, again, take this: "God is not influenced by man. The Divine ear is not an auditorial nerve." And this: "Long prayers, superstitions, and creeds may clip the strong pinions of love and clothe religion in human robes. They materialise worship, hinder the Spirit, and keep man from demonstrating his power over error."

Contrast these last words with the opening of the Collect for the Second Sunday in Lent:

"Almighty God, who seest that we have no power of ourselves to help ourselves"; and with that other for the First Sunday after Trinity: "Because through the weakness of our mortal nature we can do no good thing without Thee."

The penitent at the throne of grace is unknown to Christian Science. Mrs. Eddy's whole teaching on prayer is far different from that of the Church.

3. Christian Science hymns are most misleading, as they are expressed in a language of vague pietism. The names of familiar authors meet us on many pages, and some of the dreariest doggerel is sung to noble tunes. At the Portman Rooms, for example, I heard the so-called "Missionary Hymn" sung to the tune of "From Greenland's Icy Mountains." A chapter might easily be devoted to the emendations and omissions of the Christian Science Hymnal, but one example may suffice. At a recent "Testimony" meeting, the closing hymn was "Lead, kindly Light." The first two verses only are contained in the book. Why? There would seem to be nothing in the last verse that conflicts with Christian Science principles, unless it be the aspiration after recognition in heaven with

which the poem concludes. In a later chapter I shall refer to Christian Science teaching on the future life.

4. In the externals of worship Christian Scientists take all pains to encourage a devotional spirit. At the Portman Rooms placards were put up requesting silence before the service. At Sloane Terrace no such admonition is necessary, and the congregation awaits in perfect silence the arrival of the two readers. As a small point of interest I may note that there is very little coughing in Christian Science services during the severest winter. Members appear to regard it as a point of honour not to cough, and visitors follow their example. In one respect only is less reverence shown than at Church services. Immediately after the benediction, without any silent prayer the people rise and disperse.

Much wisdom has been shown in the choice of readers for England. In a long experience of London Scientist services, I have never heard the Scriptures read with an American twang or by a half-educated man or woman. An inquirer could not but be favourably impressed with the perfect elocution, distinct utterance, and earnest feel-

ing with which the Bible words are rendered. Care in such matters has helped much towards the progress of Mrs. Eddy's cult.

5. There is one cause which, in my opinion, is attracting many adherents to "Scientism." The whole service is arranged with consideration for those whose health is weak. The morning and evening service of the Prayer-book, as has often been pointed out by would-be reformers, was designed for a robust generation. The dread of standing for twenty minutes or longer through the Psalms keeps not a few semi-invalids away from Church. In Nonconformist places of worship the same fatigue is produced by the singing of five or six long hymns. Christian Science caters for delicate people. Its morning meeting begins comfortably late, and lasts about an hour. How often has one heard flat-dwellers in West London say: "I am too tired for Church this morning; I will just slip into the Christian Science service." Three short hymns only are sung. Not the slightest strain is imposed on mind or body, and who shall deny that a worship so absolutely restful has its charm in these days of pressure?

6. When allowance has been made for all

the other influences which hide away and minimise the dangerous doctrines of Christian Science, the fact remains that the supreme interest of Mrs. Eddy's religion for the inquirer lies in the testimony meetings. These have developed very gradually in England. Eight years ago, when the Bryanston Hall was taken, no attempt was made at first to hold week-night gatherings. But as the members increased this characteristic feature was introduced, and now each of the three London "Churches" has its Wednesday night meeting as well as its Sunday-school. The principle of open confession has a strong attraction for many who have been accustomed to the more reserved ways of the Churches. "Christian Science," I have heard such persons argue, "must be a true religion, since its followers obey the Scriptural injunction : 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved.'" Mrs. Eddy, it is asserted, has put herself in line with the vital religious movements of the world by refusing to encourage a silent faith.

I close this chapter with a characteristic "testimony" given some years ago by an

American lady in Bryanston Street. She told how she had met Mrs. Eddy at an American boarding-house. One of the visitors was a little girl who was suffering from cataract. The child was very rude to the "Mother" of Christian Science, against whom she had conceived some unaccountable prejudice. One day, in a fit of temper, she cried: "I hate you, I hate you, and I'll sit up all night to hate you!" Mrs. Eddy looked calmly at the naughty little one, and replied gravely and slowly: "I love you, I love you, and I'll sit up all night to love you." "And," added the American lady, at the close of her testimony, "the cataract passed away before our eyes!"

## CHAPTER III

### CHRISTIAN SCIENCE TESTIMONIES AS GIVEN IN LONDON

THERE is no more luxurious public room in West London than the Æolian Hall in Bond Street, where the Second Church of Christ Scientist has its headquarters. On a Wednesday evening I found the vestibules crowded with men and women who had come to attend the testimony meeting. They conversed in undertones, for on the staircase leading to the Hall a white placard was displayed enjoining silence before service. By eight o'clock we were settled in the green tapestried stalls, a congregation which filled about two-thirds of the room. A few women were in evening dress, covered with handsome cloaks, but the majority were in morning garb. I saw no men in evening dress. My general impression was of an audience of well-to-do people, gathered in a sumptuous chamber. The walls are panelled with rich

dark wood, and above that all is pure whiteness. The doors and screens are of soft green leather, studded with gilt nails, and above the platform rises the organ with its golden pipes. On either side of the reader's desk are two large silver vases, flanked with palms. Though Christian Scientists have no ritual, they love to worship amid comfort and luxury.

The service was conducted, without assistance, by a young lady. After a hymn she read Psalm xci. and the passage from St. John's Epistles beginning, "Beloved, now are we the sons of God." The hymn, "Fight the good fight with all thy might," was sung to an unusual tune. After an interval for silent prayer, the reader called for testimonies. "I trust," she said, "that there are many here who can say 'The Lord hath done great things for us, whereof we are glad.'"

The first to rise was a lady, who briefly described the cure of a bronchial cough through Science. Very interesting was the second speaker, a young woman with a slightly foreign accent. She told the story of a little niece who had been taken ill at school. The child had previously lived with her relatives, who were Christian Scientists, and had been in-



terested in hearing them talk. She had even been able to make some "slight demonstrations for herself." The teacher of the school sent for the aunt, who told the story and took her to the girl's bedside. "I realised," said the speaker, "that in God we live and move and have our being, and I sat down by the bed and took her hand." At the close of the visit the child's temperature had gone down, and in the morning she was much less feverish. The head of the school, who was not herself a Scientist, had sent for the doctor. When he came, he acknowledged that the child had greatly improved owing to Christian Science treatment. His own father, as it turned out, was a Scientist.

The third speaker was a middle-aged man, who told that he had suffered some time before from a severe "claim" of rheumatism. (It may be noted that in the peculiar phraseology of Christian Scientists the word "claim" is used in connection with every disease or disability. They do not say "I suffer from deafness," but "I have a claim of deafness.") The speaker had sent for Christian Science help and had been benefited. The pain returned, however, and he suffered from the troublesome malady known as water under

the kneecap, which, as he said, "under the old thought is more difficult to treat than ordinary rheumatism." But it was not too difficult for the healers, and through their influence the water completely disappeared. The fourth speech was one of the most striking I have ever heard at Christian Science testimony gatherings. The speaker was a young lady of graceful and refined appearance with a sweet, penetrating voice, and a simple, unaffected manner. It was easy to see that her remarks impressed the audience. "Four years ago," she said, "I first saw Christian Science mentioned in an evening paper. The writer, who was evidently ignorant of the subject, spoke in a jeering manner. But his remarks made me wish to learn the truth. At that time if any one needed Christian Science it was I." Her own health had been enfeebled by serious illness, her husband was delicate, and so was the only child left alive out of a family of three. The wife proposed to her husband that they should purchase Mrs. Eddy's book, but he seemed to grudge the expense. Ultimately it was bought, and "for six weeks we studied it together. During all that time, strangely enough, we never had the doctor in the house, though formerly

he came once in two or three weeks at least. I proposed at last to my husband that he should take a course of treatment. He thought it would be best for me to make the beginning. I did so, and since that time I have had no return of my old and wearing trouble. My husband also gained much benefit, though more slowly. And as for my child, I can give the testimony of a physician. He had warned us that we must expect to lose her from consumption about the age of fourteen, but some time ago I took her back to him and he said she was a perfectly healthy girl. "We turn to Christian Science," said this lady, with solemn emphasis, "as a child turns to its mother."

An elderly gentleman next got up and expressed gratitude for the cure of rheumatism, lumbago, sciatica, and indigestion. "Few people," he said, "realise that Christian Science cures the minor thorns in the flesh, such as coughs and colds, as well as more serious troubles. For those who apply its healing virtues, no cough or cold which seems to be coming on need last even a single night."

The sixth testimony was given by a foreign lady, who said that if Christian

Science had cured her of only one illness she would have cause for thankfulness, but she had been healed of at least a dozen. None of the illnesses were specified.

From the back of the hall next rose a witness who acknowledged the help given him by Christian Science during a time of great mental strain caused by overwork. He had lately been obliged to work from fourteen to sixteen hours a day for five days consecutively, and in that time had taken two night journeys. Before he knew of Christian Science such an effort would have exhausted him completely, but now he felt fresh and well.

Lastly, we heard a lady who had wakened up on a recent morning with a severe pain. Her suffering was so intense that it was with difficulty she was able to summon her landlady. A "practitioner," *i.e.* a Christian Science healer, was sent for, and by eight o'clock, two hours after the pain had come on, the patient already felt benefit from the absent treatment. So effective were the measures taken that by noon she was quite well, and she thanked the kind Scientists for their care of her.

While the testimonies were proceeding, the lady reader sat silent, with drooping eyes.

It was never necessary for her to appeal to the audience, for the speeches followed in uninterrupted succession.

On a Wednesday in March I also heard the testimonies given at the large Sloane Terrace gathering. No shyness or hesitation affected even those who had to speak from the gallery. A lady stood up in the front row, and said she had suffered from a serious internal tumour, for which she had had three operations. She was expecting a fourth when chance threw her under the care of a Christian Science healer. She regained her strength, and has needed no more surgical treatment. Three out of the six speakers at Sloane Terrace had recovered from mental depression. One of them returned thanks to "Mrs. Eddy and God for a perfect cure." I gathered from his speech that he was a rich and leisured man who had suffered from a vague ennui.

Christian Scientists have learned some wisdom since the early days of their testimony meetings, at which a flavouring of the grotesque was usual. I remember a long speech made four or five years ago in Bryanston Street by a man who believed in running as the grand remedy for all diseases. I have

heard a gentleman of Pickwickian plumpness explaining that through Christian Science he, who had once belonged to "Pharaoh's lean kine," had gained three inches round the waist, and had three times been obliged "to enlarge the boundaries of my surroundings." I have listened to elderly Indian officials thanking Mrs. Eddy for delivering them from slavery to the cheroot, and travellers acknowledging the cure of sea-sickness. The most trivial inconvenience is discussed quite as seriously as a dangerous malady. Thus I remember at one crowded meeting, in which I had a bad place, hearing a lady in a distant corner repeating twice very earnestly: "I could not put on my boots," and at the close, "I now put on my boots quite easily." What the trouble was I did not learn, but not a smile dawned upon any one of the earnest faces near me. I have heard thanks returned for the cure of hernia and cancer, diseased arms and legs wounded in war. A young American, who had fought in the Spanish-American War, told how his injuries had been cured through Christian Science. He had been warned not to talk about his faith in the army, but avoided medical treatment, and for six weeks applied plain water

only with complete success. The most remarkable cure described in my hearing was that of a girl suffering from disease in the bone of the foot. The narrative was told by a woman healer at the Bryanston Street Hall. "Last January," she said, "I was sitting in the reading-room, waiting for whatever might chance, when the door opened and a girl came in. She looked curiously at me, as if she did not know what to say. I asked if I could help her. 'No,' she replied, 'I don't think you can.' I gave her a *Sentinel*, and she sat down to read. I meanwhile was praying earnestly that if she had a need God would supply it. After a time she came beside me and began to talk. She had attended one of our Wednesday evening meetings at which I had spoken. 'I did not like at all what you said,' she remarked, 'when you spoke last week.' 'Why did you not like it?' I asked, and at this she burst into tears. She had just come from St. Mary's Hospital, where the surgeon had told her it would be necessary to have her foot amputated. Her mother had died of cancer, and she appeared to have some disease in the bone of the foot. A toe had already been removed, but the doctors said the

trouble had spread, and that the only hope was to remove the foot. 'Well,' I said, 'you have been trying doctors, why not try God?' 'Oh, that's all nonsense,' she replied; 'God might do something in measles or scarlet fever, but He could not cure a diseased bone.' My answer was in two words: 'Try Him.' I saw that her need was Infinite Love, and at the time I did not feel as if I had sufficient love to take over the case myself. I prayed earnestly, and at last it came to me distinctly to whom she was to go. I said to her: 'You may either return to the hospital on Monday, and endure this operation, or, if you like, I will send you to a healer.' I gave her a letter, and on the eighth day this girl was absolutely cured. The wound had healed, and there was no sign of anything being the matter with her foot. Since this girl's cure she has lived consistently as a child of God should live, and that has meant for her a far from easy task. With the physical healing there has come to her a marvellous healing of character."

I have quoted these instances, not from Christian Science books or magazines, but from meetings I have personally attended at all the London centres.



The testimonies may be divided into three classes—(1) the obviously worthless and unimportant ; (2) those which deal with vague nervous disorders ; and (3) the small proportion of alleged real cures from real maladies, the truth of which could only be established by a physician or surgeon.

To the first section I relegate all the crumpled rose-leaves of modern fashionable life—thanks for “courage to travel by the underground,” for “learning not to mind hot weather,” for “curing a headache that came on last Wednesday afternoon.” The second class represents more than half the total number of experiences. Men and women describe with an air of Byronic gloom how all the waves of the world have gone over them, and testify that without the aid of Christian Science they would long ago have been in the asylum or the grave. Such witnesses can as a rule be recognised as belonging to the weak, sentimental, and hysterical classes who float on the borders of the churches, but have no depth of principle. It is interesting to hear them talk, but their narratives could not be sifted.

The third class of alleged “cures” are those on which Christian Science thrives, as

any one can see by examining its magazine literature. The testimonies printed are nearly all from persons afflicted with definite forms of illness. It is a singular fact, by the way, that I have never seen a London testimony printed with full name and address.

In a recent number of the *Sentinel* (the American weekly organ of Christian Science) fifteen testimonies are published. The writers all give American addresses, except one who lives in Munich. Extreme caution marks the procedure of Christian Scientists in London. Why do they shrink from publicity? Why are no names or addresses ever mentioned at their weekly meetings? If the cures are real, should they not long ago have challenged the medical profession to investigate them?

Having now described the outward phenomena of Christian Science as it presents itself in London, I proceed to consider its fundamental ideas and principles, and to show how these conflict with the teaching of the Churches.

## CHAPTER IV

### THE ROOT NOTIONS OF CHRISTIAN SCIENCE

THERE are two ways of meeting the errors of Christian Science. One is by showing how its teaching is at every point antagonistic to that of Christianity. The other is by exposing the dangers of its practice. In this and the following chapters I shall explain the doctrines of Mrs. Eddy's "religion" and endeavour to show how entirely opposed they are to those of the Christian Church.

Mrs. Eddy claims that she was led to discover Christian Science through the Gospel of suffering, the providence of God, and the Cross of Christ. "No one else," she writes, "can drain the cup which I have drunk to the dregs as the discoverer and teacher of Christian Science; neither can its inspiration be gained without tasting this cup."

In 1866, as we learn from her autobio-

graphical work, "Retrospection and Introspection," she was suffering from the effects of an injury caused by an accident. Medicine and surgery failed to cure her, but in the light of Christian Science she recovered her own health and professed to be able to heal others. There are two central principles in Christian Science—"the allness of spirit and the nothingness of matter." This was Mrs. Eddy's supposed "discovery." At Christian Science services all over the world this formula is read out on Sundays: "There is no life, truth, intelligence, nor substance in matter. All is infinite mind, and its infinite manifestation, for God is All in All. Spirit is immortal truth, matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness; hence man is spiritual and not material." In these four words, "Matter is mortal error," we have the cardinal dogma of Mrs. Eddy's faith. Sin and disease belong to the world of material things, and under the operation of "Divine principle" may be made to lose their reality in human consciousness. In other words, Christian Science teaches that there is no sin and no disease except as we believe in them.

These twin ideas are embodied in the credal statement which will be found at the close of the chapter "Recapitulation" in Mrs. Eddy's text-book. There the question is asked, "Have Christian Scientists any religious creed?" The answer is, "They have not if by that term we mean doctrinal beliefs." Five articles of faith are then enumerated.

1. The Bible is accepted as a sufficient guide to eternal life.

2. Belief is acknowledged in the Holy Trinity.

3. Divine forgiveness of sins is admitted "in the destruction of sin and the spiritual understanding that evil is unreal, hence not eternal." "But the belief in sin is punished as long as it lasts."

4. The Atonement according to this creed is "the evidence of divine efficacious Love unfolding man's unity with God through Christ Jesus the way-shower."

5. Man is said to be saved "through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in the healing of the sick and the overcoming of sin and death."

Ignorant and gullible people are often led to suppose by this plausibly worded creed that

Christian Science doctrines are not far removed from those of the Churches. It can be easily shown that on every point there is the widest divergence.

1. The Bible is accepted as a guide and standard, *but only as interpreted by Mary Baker G. Eddy.*

2. Mrs. Eddy declares that the Comforter, the Holy Ghost, is "Divine Science." The Third Person of the Trinity thus becomes an abstraction.

3. According to Christian Science God does not pardon actual sin but teaches us that sin is unreal.

4. It follows that the Atonement was not the reconciliation of sinful man with a justly offended God, but only a revelation of man's unity with God.

5. In this article Mrs. Eddy is careful to emphasise her infinite remoteness from the evangelical faith. "The crucifixion of Jesus and His resurrection," she writes, "serve to elevate faith and understanding to perceive eternal Life, the allness of Spirit, and the nothingness of matter."

An American writer, commenting on "Science and Health," describes it as "an endless phantasmagoria of contradictions

which defies any explanation accordant with common sense."

Our simplest method is to cross-examine the Christian Scientists on the points of their creed in detail, always remembering that it was drawn up by a prophetess whom they believe to be directly inspired by God.

The most superficial examination of her writings proves that while professing unbounded reverence for the Word of God, she treats it with a careless irreverence which to Christians must often seem shocking and almost blasphemous. It is nothing, perhaps, that she should alter the 23rd Psalm so as to substitute "for the corporeal sense the incorporeal or spiritual sense of Deity," making the first verse run: "Divine Love is my shepherd, I shall not want"; and the last: "I will dwell in the house"—(the consciousness)—"of Love for ever." But in her "Glossary" she gives such extraordinary interpretations of the meaning of Scripture words and characters, that it is difficult to believe she has any real faith in the Divinely inspired message. Some of the discoveries she has made amongst the fathers of the Twelve Tribes of Israel can only be described as silly. Thus Dan represents to her

"animal magnetism ; so-called mortal mind controlling mortal mind ; error, working out the designs of error ; one belief preying upon another."

Gad represents "Science ; spiritual being, understood ; haste towards harmony." Issachar is "corporeal belief ; the offspring of error ; envy, hatred, selfishness, self-will, lust."

In the glossary of Bible terms are some singular theological definitions. "Resurrection" is explained as "spiritualisation of thought, . . . material belief, yielding to spiritual understanding." "Hell" is "mortal belief ; error, lust, remorse, hatred," &c. The "Holy Ghost is Divine Science ; the development of Life, Truth, and Love."

The word "mother" is explained as "God, Divine and Eternal Principle—life, truth, and love." Christian Scientists constantly use the expression, "Our Father and Mother, God." Is this Scriptural ?

Mrs. Eddy has written much on the Books of Genesis and Revelation. In the "dark sayings" of the Apocalypse she discovers a foreshadowing of the history of Christian Science. Possibly few inquirers will care to follow her into these labyrinths of prophetic interpretation, but these chapters make it



clear that she accepts the Bible only as far as it can be twisted to suit her peculiar theories.

The second clause of the Christian Science Creed affirms belief in three Divine Persons, but from many passages in her works it would seem that Mrs. Eddy's God is an abstraction. "Life, Truth, and Love is God." "God is personal in its scientific sense."

Echoes of imperfectly understood Higher Criticism are heard in the "Mother's" writings. Thus she says: "The Jewish tribal Jehovah was a man-projected God, liable to wrath, repentance, and human changeableness. The Christian Science God is universal, eternal, divine." Elsewhere she describes man as already a part of God.

By the Commandment: "Thou shalt have no other gods before me," Mrs. Eddy understands: "Thou shalt have no belief of life as mortal; thou shalt not know evil, for there is one Life, even God, good."

The second article of the Christian Science Creed also contains the words: "We acknowledge one Christ." Mrs. Eddy claims that our Saviour denied the existence of matter, but that "to accommodate Himself to immature ideas of spiritual power . . . He called

the body, which by this power He raised from the grave, 'flesh and bones.'"

Where, in the New Testament, is there any authority for the statement that our Lord denied matter?

Without the slightest support from the New Testament, Mrs. Eddy professes to derive her central doctrines from the teaching of Christ. "Our Master," she writes, "declared that His material body was not spirit, evidently considering it a mortal and material belief of flesh and bones."

Mrs. Eddy's followers, though professing in their Creed to accept the Atonement wrought out for man by Christ, have no conception of the Scriptural meaning of the word.

"One sacrifice, however great, is insufficient"—according to the teaching of their text-book—"to pay the debt of sin. . . . That God's wrath should be vented upon His beloved Son is divinely unnatural. Such a theory is man-made. The Atonement is a hard problem in theology, but its scientific explanation is that suffering is an error of sinful sense which truth destroys, and that eventually both sin and suffering will fall at the feet of everlasting Love."

Again, Mrs. Eddy says: "Jesus bore our

infirmities ; He knew the error of mortal belief, and 'with His stripes' [the rejection of error] we are healed."

In the same chapter she distinctly states that the efficacy of the Crucifixion lies in the practical affection and goodness it demonstrated for mankind. "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon the accursed tree than when it was flowing in His veins as He went daily about His Father's business. His true flesh and blood were His Life, and they truly eat His flesh and drink His blood who partake of that Divine Life."

According to Christian Science Jesus never died, but "the lonely precincts of the tomb gave Him a refuge from His foes, and a place in which to solve the great problem of being."

"His disciples believed Him dead while He was hidden in the sepulchre, whereas He was alive, demonstrating within the narrow tomb the power of Spirit to overrule mortal material sense."

Every incident of our Lord's life is interpreted to fit in with the principles of Christian Science. He is claimed as the first

great Scientific Healer, who intended all His followers to practise the same gift. In the Garden of Gethsemane, Jesus realised the utter error of a belief in any possible material intelligence. He said to His disciples: "Could ye not watch with Me one hour?" "There was no response to that human yearning, and so He turned away for ever from earth to heaven, from sense to Soul."

It is intimated in "Science and Health" that the Divine Master was instructed but gradually in the clear principles of Christian Science. The progressive revelation which Mrs. Eddy claims to have received for herself was of the same nature as His. The cool assumption of inspired wisdom made by the Prophetess is often startling.

It cannot be too clearly understood that Christian Science rejects the Sacraments of Baptism and the Holy Communion. //

"Our baptism," according to Mrs. Eddy, "is a purification from all error."

On the Lord's Supper she says: "The true sense is spiritually lost if the Sacrament is confined to the use of bread and wine." She appeals to Christians to examine themselves and see if they are truly willing to

drink Christ's cup, take His cross, and leave all for Him.

"Then why," she continues, "ascribe this inspiration to a dead rite instead of showing that Truth has come to the understanding by casting out error and making the body holy, acceptable unto God? If Christ (Truth) has come to us in demonstration, no other commemoration is requisite, for it is Immanuel, God with us; and if a friend be with us, why need we memorials of that friend?"

The Last Supper "closed for ever Jesus' ritualism and concessions to matter."

Christian Scientists claim that they partake spiritually of the morning meal which our Lord shared with His disciples on the shore. "Our Eucharist is spiritual communion with the one God. Our bread, which cometh down from heaven, is Truth. Our cup is the cross, our wine the inspiration of Love—the draught our Master drank and commended to His followers."

Christian Scientists must be ranked among those of whom Jesus said: "Ye call me Lord, Lord, but do not the things that I say." They build their faith on a doctrine which deliberately rejects His dying command. To

them there is no meaning in the words of the Communion Hymn :—

“ He gave Himself in either kind,  
His precious flesh, His precious blood ;  
In love’s own fulness thus designed  
Of the whole man to be the food.”

Surely, for this reason, if there were not many others, the children of the Church of England ought to have no fellowship with the unfruitful works of darkness.

Mrs. Eddy’ in her text-book uses the expression, “ The awful unreality called evil.” She rests her faith on four “ self-evident propositions ” :—

1. God is All in All.
2. God is good, good is mind.
3. God, Spirit, being all, nothing is matter.
4. Life, God, omnipotent good, deny death, evil, sin, disease—Disease, sin, evil, death, deny good, omnipotent God, Life.<sup>1</sup>

Among unreal things she numbers “ evil beliefs, passions and appetites, fear, depraved will, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death.”

These, according to her, are delusions of mortal mind.

<sup>1</sup> “ Science and Health,” p. 113.

St. Paul, in writing to the Galatians, enumerates certain "works of the flesh," "of the which I forewarn you . . . that they which practise such things shall not inherit the Kingdom of God." Sin, to the Apostle, was a terrible reality : to Mrs. Eddy it is a false belief.

There has been no more respected Christian Science teacher in America, next to Mrs. Eddy, than Mr. Edward A. Kimball. His pamphlets are sold to-day at the three London centres. In one of them he asks the question, "How do Christian Scientists account for evil?" This is his answer : "The only Satan there is is the false concept of being, or what has been termed the carnal mind. Just as soon as men absolutely stop sinning there will be no witness of sin ; there will be no witness of a devil ; there will be no sin known ; and in order to get rid of sin the only way to do it is to stop sinning. Mortal man has contemplated the thing we call evil so long, and sin itself has seemed to exercise such a bondage over him, that he has seemed to be obliged to account for it in some way. He has looked upon it as something supernatural ; something from which he could not escape ; and that horrible sense

of the power of evil has hung upon him and mildewed him ; its chains have deprived him of the dominion he has over the claim of evil power. What is there more paralysing to a man's endeavours than to suppose that there is opposed to him a mysterious power—a supernatural agency with which he is unable to cope ; which in spite of his every effort may drag him down to infinite punishment for the finite sin he has committed ? ”

We need not look beyond the passage I have quoted to see how infinitely different Christian Science teaching on sin is from the teaching of the Church of England. According to the doctrines of Mrs. Eddy, men and women may in their own strength become conquerors over inward evil. “ Stop sinning and you get rid of sin ” is the foolish, futile sentence which recurs in Christian Science manuals. What comfort is there in that thought for the burdened conscience ? In its exaltation of man's natural power to overcome his inward corruption Christian Science differs even from the deeper religious thinking of the ancient heathen world as well as of all the Churches. Professor Max Müller quoted from the Veda many a cry



of the stricken soul which seeks for mercy at the throne of grace. "When I go trembling, like a cloud driven by the wind, have mercy, Almighty, have mercy." But according to the shallow gospel of Christian Science, men possess in themselves the energy to acquire all virtue. Mr. Kimball asks the question, What is the Christian Scientist doing to resist Satan? The answer is, "He is trying to cast evil out of his own thought, from his own life, from his own experience; the only way he knows of whereby to resist evil is to do that, and he does it rationally, with the understanding that when he has accomplished that he has overcome the devil in himself." Of what possible use is it, after such an argument, for Mr. Kimball to proclaim his belief in "the saving mission of Jesus; the divinity of Christ; the efficacy of the Atonement; and the necessity for following Christ as the way of atonement"? Jesus said, "They that are whole need not a physician," and a humanity which was merely deluded into a belief in non-existent sin and evil could have needed no redemption.

To take an image from astronomy; we know that many of the brightest stars have a dark companion orb, the existence of which

is only revealed to students through certain changes in the appearance and motions of the gleaming sun. According to Mrs. Eddy's teaching sin is no inherent curse of the human race, but merely a dark shadow from the outer spaces. It is not "the body of this death," the corpse chained to the living prisoner, of which St. Paul complained, but a stranger comrade whose "claims" we need not recognise.

Mrs. Eddy in her chapter, "Recapitulation," asks the question, "Is there no sin?" In the course of the long answer she says, "The only reality of sin, sickness, or death is the awful fact that unrealities seem real to human belief until God strips off their disguise. They are not true, because God is truth, and they are not of Him. . . . If sin, sickness, or death are as real as life, truth, and love, then they must all be from the same source, God being their Author. Now, Jesus came to destroy sin, sickness, and death, yet the Scriptures aver, 'I am not come to destroy, but to fulfil.' Is it possible, then, to believe that the evils which He lived to destroy are real, or the offspring of the Divine will?"

Some of the Christian Science declarations

on sin are not only false, but dangerous. Thus it is taught that "all sin is of the flesh. It cannot be spiritual. Sin exists only so long as the material illusion of mind in matter remains. It is the sense of sin and not a sinful soul which must be lost."

Believing that sin is unreal, a dream and illusion of "mortal mind," which man can shake off in his inherent might as the morning sun disperses the mists, Christian Scientists have naturally no place in their creed for repentance. Mrs. Eddy's attitude towards the penitent sinner is one of suspicion and scepticism. She takes it for granted that he intends to go on in the old way. A congregation of kneeling Christians, repeating the general confession, is animated, if we may judge by her writings, with no sincerer spirit than that of the mediæval murderer who confessed and received absolution on his way to the next crime. She is concerned to minimise the importance of the soul's approach to God. "Calling on Him to forgive our work, badly done or left undone, implies the vain supposition that we have nothing to do but to ask pardon, and that afterwards we shall be free to repeat the offence."

Could anything be more opposite to the meaning of the Prayer-book when it teaches us to use the words, "We have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us"? According to Christian Science, every soul possesses in itself the moral health to expel the germs of evil. The doctrine of perfectionism is firmly held by Mrs. Eddy's followers. "In Christian Science man can do no harm, for scientific thoughts are true thoughts passing from God to man." Among the few human touches in the "Mother's" book is this admission: "During many years the author has been most grateful for merited rebuke. The sting lies in unmerited censure—in the falsehood which does no one any good." This is language with which we are familiar among Perfectionists outside Christian Science. Throughout her writings Mrs. Eddy speaks of herself as a persecuted prophetess, "belied by wolves in sheep's clothing," and like all Perfectionists she is a great forgiver.

Nothing can be more uncompromising than Mrs. Eddy's denial of the fact of death.

In her glossary of theological terms she thus defines the word :—

“*Death*.—An illusion, the lie of life in matter, the unreal and untrue, the opposite of life. Matter has no life, hence it has no real existence. Mind is immortal; the flesh warring against Spirit; that which frets itself free from one belief only to be fettered by another, until every belief of life where life is not yields to eternal life. Any material evidence of death is false, for it contradicts the spiritual facts of being.”

An extreme confusion meets us when we attempt to examine Christian Science teaching on death. It would seem as if Mrs. Eddy, with all her daring speculations, had been forced to retire baffled before the supreme mystery. “There is no reality in death,” she says, yet every day men and women are carried out and laid in their quiet graves, and the mourners go about the street :—

“Senke nieder  
Adlergedank, dein Gefieder.  
Kühne Seglerin, Phantasie,  
Wirf ein mutloses Ankor hie.”

Many passages of apparent self-contradiction might be quoted from the Text-book. On the same page we read that “man never

dies," and that "if death restores sight, sound, and strength to man, then death is not an enemy but a better friend than life."

The ideal doctrine, so far as we can divine it through a cloud of words, is that man will ultimately be so completely governed by Spirit, and so entirely liberated from the thralldom of the senses that death will have no more dominion over him. "The problem of nothingness, or dust to dust, will be solved, and mortal mind will be without form and void, for mortality will cease when man beholds himself God's reflection, even as man seeth his face in a glass."

There is much "scientific hedging," as we may call it, in all Mrs. Eddy's allusions to the end of mortal life. "Entire immunity from the belief in sin, suffering, and death cannot," she says, "be expected at this period, but we may look for an abatement of them, and the scientific beginnings are in the right direction."

In another place she declares that in the illusion of death, mortals wake to the knowledge of the facts: (1) That they are not dead, (2) that they have but passed the portals of a new belief.

Such a sentence may mean anything or

nothing, and the same may be said of all Christian Science teaching on the last things.

I cannot find in Mrs. Eddy's works one definite suggestion, as to the state of the departed. The immortality she contemplates is a millennium of Christian Science, to be enjoyed, apparently, in the far future by those blessed beings who have finally shaken off all belief in mortal mind, and have risen above the "claim" of death. We may search her writings in vain for such a thought as that of the well-known hymn :—

"For ever with the Lord !

Amen ! So let it be.

Life from the dead is in that word—

'Tis immortality.

Here in the body pent

Absent from Him I roam,

Yet nightly pitch my moving tent

A day's march nearer home."

Turn to the word "heaven" in Mrs. Eddy's dictionary and what do we find ?—

"Heaven, harmony, the reign of Spirit ; government by Divine principle ; spirituality, bliss ; the atmosphere of soul."

For the fading, dying human being, whose

case is beyond the skill of all physicians and healers, Christian Science holds out no lamp into the unseen.

Among the tenets in the Christian Science Text-book, a place is found for the doctrine of future probation. After proclaiming that death is but an illusion, and the "king of terrors" a mere mortal belief or error, Mrs. Eddy expounds the theory of a purification after death. "As death findeth mortal man, so shall he be after death until probation and growth shall effect the needful change. Mind never becomes dust. No resurrection from the grave awaits mind of life. . . . No final judgment awaits mortals."

Here, in these last words, we have a daring contradiction of the statement of Scripture: "We must all appear before the Judgment-seat of Christ," and "it is appointed unto men once to die, and after death the judgment."

On the last Judgment Mrs. Eddy teaches that "the Judgment Day of wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error. As for spiritual error there is none. . . . Whether mortals will learn this (the falsity of matter) here or hereafter, and how



long they will suffer the pangs of fiery destruction, depends upon the tenacity of error."

In Christian Science literature generally, I find a strange reluctance to approach the subject of death and the life beyond. Can it be that while one aged lady lives there is a tacit agreement to leave such questions in abeyance? "Never record ages," says Mrs. Eddy; "chronological data are no part of the vast forever. Time-tables of birth and death are so many conspiracies against manhood and womanhood."

From the weary contradictions of Christian Science theology we turn next to the great characteristic of the sect—the claim to heal disease as Jesus healed it. We shall examine first the doctrine, and secondly the practice of healing, as taught by Mrs. Eddy and her followers.

## CHAPTER V

### THE CHRISTIAN SCIENCE DOCTRINE OF HEALING

CHRISTIAN SCIENCE claims the world's attention, first and foremost, as a system of healing for body and mind. As we look round an ordinary congregation we assume that some may be here from admiration of the preacher, others for love of the musical service, the majority, without doubt, for purposes of prayer and worship. But in a Christian Science temple other motives account for the attendance. Here are sufferers who expect to receive, or who think they have received, the cure of a definite malady. They are like the patients at some immense sanatorium who gather on Saturday afternoons to hear an orchestral concert. Their real business is not in the concert hall, but with the physicians outside. The so-called reading-rooms connected with the Christian Science centres are the places of traffic and intercourse,

where "healers" may daily be seen offering counsel to the distressed. In one such room I saw lately an elderly gentleman drinking in with eager interest the words that fell from the lips of a young lady. The religious services, even the testimony meetings, are of quite subordinate importance. Take away its pretensions to healing, and Christian Science collapses into a bundle of incoherencies.

Thousands in America who understand nothing of the differences between Eddyism and orthodox theology believe that Mrs. Eddy is a prophetess divinely raised up to perpetuate in the modern world the Saviour's miracles of healing.

We can hardly wonder that the medical profession has ignored the claims of the sect, for statements of extraordinary foolishness meet the inquirer on the very threshold of his investigations. Thus, in the preface to "Science and Health," we find this strange passage :—

"Sickness has been fought for centuries by doctors using material remedies, but the question arises: Is there less sickness because of these practitioners? A vigorous 'No' is deducible from two connote facts—the re-

puted longevity of the Antediluvians and the rapid multiplication and increased violence of disease since the Flood."

How can the plain man argue about the therapeutics of the world before the Flood? He gratefully acknowledges how enormous an advance medical science has made during the past three hundred years. He is able to compare present conditions with those revealed, for instance, in the writings of Ambroise Paré the father of modern surgery, in which the formula frequently recurs: "I dressed his wounds and God healed him." Operations at which Ambroise Paré would have shuddered are carried out safely and painlessly every day in our hospitals. In his age royal personages suffered like the humblest classes from the ravages of small-pox—a scourge which the physicians, whom Mrs. Eddy scorns, have practically eliminated from modern life. As for the question of longevity, is there not a steadily improving prospect of life for all classes? Queen Elizabeth's subjects read in the 90th Psalm, as we do, that "the days of man's life are threescore years and ten," but with constantly recurring plagues, dirt diseases of every sort, and bungling of the simplest surgery, few could hope to reach that limit.

The student of Christian Science who is not already infatuated by its presumptuous claims finds himself repelled at the outset by its insolent attitude towards the noblest of all professions. "The future history of material medicine," says Mrs. Eddy, "may correspond with that of its material god, Apollo, who was banished from heaven and endured great sufferings upon earth."

That sufferer in the Gospels who had spent all her living on physicians and rather grew worse, is to Christian Scientists a type of poor humanity, which has sought relief for two thousand years in drugs and medical advice, when it might have employed for its relief the same power which wrought the miracles of Jesus. Mrs. Eddy's language is like that of Christian in the dungeon of Doubting Castle, when he brake out in this passionate speech: "What a fool am I thus to lie in a stinking dungeon when I may as well walk at liberty. I have a key in my bosom called Promise that will, I am persuaded, open any lock in Doubting Castle." The key of healing, according to Mrs. Eddy, was never withdrawn from the world, but it was left for her, in the late ages of time, to rediscover the divine principle.

"I have found nothing," she says, "in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of the prophets and Apostles.

"Jesus established His Church and maintained His mission on a spiritual foundation of Christ-healing. He taught His followers that His religion had a divine principle which would cast out error and heal both the sick and the sinful."

According to Mrs. Eddy, Jesus showed that "diseases were cast out neither by corporeality, by *materia medica*, nor by hygiene, but by the Divine Spirit casting out the errors of mortal mind and body. The supremacy of Spirit was the foundation on which Jesus built. He established, says Christian Science, the precedent for all healing. The doctrine of the allness of God and the nothingness of matter may be applied to every ailment, whether trivial or important. Each follower of Christ ought to receive and obey His command—"Heal the sick."

Why is it, the healers often ask, that in the records of the New Testament miracles we do not read of the employment of drugs? If Christ had intended His people to resort

to medicines, would He not have employed them Himself? Mind, they say, existed before medicine, and all the cures of the early world must have been cases of mind-healing. Sufferers to-day, as of old, can be cured without the use of material remedies if only immortal Mind, through Christ the Truth, can subdue the human belief in disease. I ask my readers to note this carefully. Disease, according to Christian Science, is an unreal belief of mortal mind, and it is the belief in this unreal thing which "Science" professes to cast out.

A boundless reverence for Christ the Healer is professed in the literature of this body. Take, for example, a passage from the German magazine, *Der Herold*, which is published monthly in Boston. In the number for March of this year, under the heading, *Jesus Christus is der Anerkannte Meister* ("Jesus Christ is the Acknowledged Master"), the writer remarks: "Jesus says, 'If ye continue in My words, then are ye My disciples indeed, and ye shall know the truth, and the truth shall make you free.' The truth which actually makes free can only be understood by those who become

disciples, and that means much more than adherence to a doctrine or membership of a sect. It implies an understanding of the words: 'I have given you an example that ye should do as I have done unto you.' What does Christian Science do? It carries on that work of healing and salvation which belongs to true science, and of which Jesus Christ was the Master. It teaches us to practise that Christianity which Jesus founded, the coming of which had been foretold by the prophets centuries earlier. To its power the Apostles and evangelists witnessed, and its reappearance will be recognised by 'signs following—the very same signs and proofs which characterised the earliest manifestation of Christianity.' ”

This German writer quotes as the text which best expresses the principle of Christian Science healing: “The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” The most wonderful works of healing ought, he argues, to be considered as normal and harmonious expressions of the power of the Divine Spirit. “While Christian Science has proved that disease is of spiritual origin, it has also shown



that the maladies of the flesh, whose very names would fill many volumes, have no place in the creation of God."

In all discussions of the theoretic aspects of so-called "healing," Christian Scientists, from Mrs. Eddy downwards, insist that there is no reality in pain or illness. It is the hosts of Æsculapius who are "flooding the world with diseases, because they are ignorant that the human mind and body are one."

"You say a boil is painful, but that is impossible, for matter without mind is not painful. The boil simply manifests your belief in pain, through inflammation and swelling, and you call this belief a boil. Now, administer mentally to your patient a high attenuation of truth on this subject and it will soon cure the boil. The fact that pain cannot exist where there is no mortal mind to feel it, is a proof that this so-called mind makes its own pain—that is, its own belief in pain."

One can imagine such a theory leading in practice to cruelties as shocking as those practised on the victims of religious superstition in the Dark Ages! Suppose the "high attenuation of truth" fails, for example, to relieve a child in pain? According to the strict doctrine of "Science and Health" the

little one would have to go on suffering without the aid of a doctor or of drugs, until the disease spent itself or the "healing" became efficacious. Clearly these are perilous doctrines to be taught to the ignorant, the obstinate, the narrow-minded, or the naturally cruel. There is in them an infinite potentiality of mischief. In the case of children especially the doctrine of healing, as expounded by Mrs. Eddy, is singularly hard and unfeeling. "A mother runs to her little one, who thinks she has hurt her face by falling on the carpet, and says, moaning more childishly than her child: 'Mamma knows you are hurt.' The better and more successful method for any mother is to say: 'Oh, never mind; you're not hurt, so don't think you are.' Presently the child forgets all about the accident, and is at play again." But surely the mother would first carefully ascertain whether the child had actually received any bruise or cut, and if it had would instantly apply the remedy. Every parent knows how slight accidents, if neglected, may set up serious trouble. When the Prince Imperial of France was a child he had a fall one day in his gymnasium. His tutor seems to have acted on Eddyite principles, for no

notice was taken of the incident until a few days later, when it was observed that the boy was lame. A dangerous illness, requiring a surgical operation, was the consequence of this neglect.

If there is one form of medical "vanity" less objectionable than another it is, according to Mrs. Eddy, the homœopathic system, which she herself once practised. "Metaphysics as taught in Christian Science is the most stately step beyond homœopathy. . . . The one takes mental symptoms largely into account in its diagnoses, the other deals wholly with the mental cause in judging and destroying disease. It succeeds where homœopathy fails solely because its one recognised principle of healing is mind, and the whole force of the mental element is employed through the Science of Mind, never sharing its rights with inanimate matter." Mrs. Eddy does not hesitate to accuse doctors of continually causing illness by their diagnosis. "Ignorant of the fact that a man's belief produces disease and all its symptoms, the ordinary physician is liable to increase disease with his own mind, when he should address himself to the work of destroying it through the power of mind."

No picture has more impressed the heart of our generation than Mr. Luke Fildes' "Doctor," with its marvellous revelation of sympathy and skill. According to Christian Science that beloved physician, whose presence in the dark sickroom is like that of an angel, is doing no good by his ministrations, and may even be doing mischief.

To sum up, then, Christian Scientists believe :—

1. That the miracles of the early Christian age are perpetuated by those who obey our Lord's command to "heal the sick."

2. That Mrs. Eddy, alone among modern teachers, has revealed the true science of healing.

3. That disease is unreal—an illusion of mortal mind.

4. That the healer's task is to destroy in the patient the belief in disease and suffering.

5. That drugs of all sorts are unnecessary and indeed pernicious.

6. That the medical professor, far from curing diseases, is helping to create new ones.

## CHAPTER VI

### CHRISTIAN SCIENCE HEALING AND ITS DANGERS IN PRACTICE

IN entering on the discussion of this vitally important branch of our subject, I shall first of all give the views of an eminent West-End physician, who has made a careful study of Christian Science in all its aspects. His name, were I at liberty to quote it, would be recognised as carrying authority, not only because of his high standing in the medical profession, but because of his unique knowledge of occultism in all its forms. This doctor kindly allows me to reproduce, for the information of the reader, the notes of a conversation I have had with him.

“I have attended Christian Science testimony meetings,” he said, “and I observed that the ‘cures’ which were acknowledged fell into three categories. The first were what we call self-limited diseases, such as scarlet fever, whooping-cough, or pneumonia.

The second class were obviously hysterical and imaginative maladies. There were, in addition, two or three cases which I found it more difficult to explain, such as that of a woman who described the cure of a tumour. These stories were told so fluently that the impression left on my mind was that the people repeating them were confederates. As for the first group, they are diseases from which the sufferer recovers irrespective of any treatment. No physician of importance would ever dream of attempting to cut short such an illness as scarlet fever or typhoid fever. Then as to the imaginative class of disorders, they are of mental origin and the natural treatment is to introduce into the mind of the patient some new thought. Two thoughts cannot rule in the mind at the same time ; one takes flight as the other enters. From the time of Hippocrates it has been recognised that the mind exercises an immense influence on the body, and this idea Mrs. Eddy has worked for all it is worth.

“The conditions of modern life tend to produce an ever-increasing number of nervous maladies, and here the Christian Scientists have found a soil suitable for the growth of

their theories. *We challenge them to produce a single instance of cure in any disease such as cancer, heart trouble, or any other malady in which a skilful physician is frequently able to save life.* We know of instances in which leading members of the medical profession in London have been turned out of the sick-rooms of patients suffering from organic disease in order that Christian Science healers might come in. The treatment of these 'healers' has always proved a dismal failure, and always will. It is my firm opinion that there is no difference in principle between Christian Science, witchcraft, and sorcery."

"In all psychological processes of this kind," the distinguished doctor continued, "there are two factors which must be present: (1) the expectant attention of the individual, and (2) suggestion. There seems to be no limit to the results upon the mind when the two conditions exist. Hypnotism is based on these two factors, just as the power of the orator is, or the seductive advertisements of quack remedies."

"Christian Scientists assert that they do not materialise anything. All is mind, matter is nothing; yet one is astonished to see what importance Mrs. Eddy and her satel-

lites attach to the very palpable dollar. Christian Science books are expensive, subscriptions are expensive, and we have not yet heard that an institution of any kind has been started for the treatment of the poor. Surely if they claim so much potential power over disease it is their bounden duty to give comfort and health to those who are prevented from earning their living owing to ill-health of some kind. Christian Science contains very little Christianity and less science. It is an American money-making system, which has laid hold of the idle, the imaginative, and the rich. It has given them new sensations and new thoughts, but it cannot and it will not survive for long. The American nation is largely composed of neurotic men and women, and in the States Christian Science has flourished amazingly, but even there it is dying slowly."

"The real danger of Christian Science healing," added the doctor, "is that diseases which might be arrested if taken in time are allowed to drift on until the patient's condition is hopeless. Sooner or later these quacks are found out. Some time ago I met one of my patients, a well-known business man, and remarked: 'You have not been to see me



lately.' 'No,' he said; 'I don't require a doctor, as I have gained much benefit from our Christian Science healing.' 'That only proves what I have always told you,' I answered, 'that there is very little the matter with you.' For two years this patient of mine and his family continued to receive Christian Science treatment, and they flaunted its blessings in the faces of all the doctors they knew. They went into the country and there one of the children was attacked with a serious illness. A healer was called in and trifled with the case so that the boy grew seriously worse. Then at last a physician was sent for, and he recognised the true nature of the malady, and relieved the child.

"It would be most desirable that the so-called 'cures' should be examined by competent medical men, but, as you know, it is the rule of the medical profession to ignore all quacks. The ethics of the profession forbid the recognition of any form of quack remedy. The members of the College of Physicians are not allowed to recommend medicines the ingredients of which they do not know. Hence it is impossible for doctors to approach the Christian Scientists, yet I have reason to

believe they would be willing to form part of a committee which would investigate a certain number of cases which the Christian Scientists profess to have cured. Better still, they would be prepared, if the Christian Scientists would meet them, to submit cases, which they would watch, to the influence of the so-called healers. This would bring out the truth, and surely no religion or science is higher than truth."

In conclusion, this doctor remarked that London has never been so full of superstition as at the present time, and that the Christian Scientists are only one among many sets of impostors who are trading on the gullibility of the public. "Palmistry has flourished exceedingly; spiritualism, as I know from my own patients, is very much alive, and theosophy is not, as many suppose, on the wane. There is in every human being a religious need which must be satisfied, and while the ordinary man finds what he wants in the Christian faith, there is a residuum of excitable, emotional, and easily deluded persons from whom the false prophets draw their converts."

I proceed next to give the results of my personal investigation of Christian Science

Healing Practice, and shall consider the subject under three sections :—

1. Diseases which Christian Science Professes to Cure.
2. The Healers and their Methods.
3. The Money Question.

## I

In his pamphlet, "Answers to Questions Concerning Christian Science," Edward A. Kimball claims that nearly all Mrs. Eddy's followers in Boston "came from their graves." There is not one among the thousand ills that flesh is heir to with which Christian Science dares not meddle.

(a) Take fevers, for example. No wise doctor would attempt to cut short a fever. But what does Mrs. Eddy say? "Destroy fear and you end the fever. Some people, mistaught as to mind-science, inquire when it will be safe to check a fever. Know that in science you cannot check a fever after admitting that it must have its course. To fear and admit the power of disease is to paralyse mental and scientific demonstration."

The "healers'" business, when called to

the bedside of a fever patient, is to "argue silently and audibly the opposite facts in regard to harmonious being—representing man as healthful instead of diseased, and showing that it is impossible for matter to suffer, to feel pain or heat, to be thirsty or sick." Poor unfortunate patient! But I have never heard that Christian Scientists were eager to intrude themselves into the midst of infection.

(b) Christian Science claims to cure organic disease as readily as functional difficulties. These are Mrs. Eddy's words on page 377 of her text-book. In the list of testimonies given in her chapter, "Fruitage," heart disease, angina pectoris, sciatica, and hernia are among the maladies from which patients profess to have recovered. The long list of "cures" in this chapter deserves to be studied carefully, for they are the classic instances held worthy of preservation in the Christian Science Bible, the Mother's "inspired legacy to all ages." Note in this connection that not one of all these cures is authenticated by full name and address. All is vague, indeterminate—except the nature of the disease in some instances. An English solicitor writing from Canada claims to have

been cured of eczema, bronchitis, and asthma. A Manchester patient acknowledges the healing of a painful throat disease which Sir Morell Mackenzie and other specialists had pronounced incurable.

(c) Christian Scientists pretend that they can cure all troubles of the eyes, and that for their votaries spectacles can never be needed. "Why," they say, "should you trust two pieces of glass rather than God?" "When we began reading 'Science and Health' one Sunday afternoon," says a Chicago man who dates his letter 1897, "I was wearing glasses for astigmatism, and had been wearing them for nine years. It was one o'clock on Monday morning when we laid down 'Science and Health' to retire for the night, and I have had no occasion for my glasses from that time to this; nor has my daughter ever used or needed to use hers." The common sense even of Christian Science students may be trusted, surely, to protect them against unauthorised meddling with disorders of the vision.

(d) Tumours of all kinds, including cancers, are said to have been cured. When will Christian Scientists bring even one such case to the test of medical observation?

(e) In surgical cases alone we find some degree of hesitancy in Mrs. Eddy's promises. Thus, she says : "Until the advancing age admits the efficacy and supremacy of mind, it is better to leave surgery and the adjustment of broken bones and dislocations to the fingers of a surgeon, while you confine yourself chiefly to mental reconstruction and the prevention of inflammation. Christian Science is always the most skilful surgeon, but surgery is the branch of its healing which will be last acknowledged. However, it is but just to say that the author has already in her possession well-authenticated records of the cure, by herself and her students, through mental surgery alone, of dislocated joints and spinal vertebræ."

By "surgery" is meant the setting of broken limbs, &c., not the removal of tumours, for these, even the worst, can be forced to vanish, it is pretended, by ordinary treatment. In America there is a moderate branch of Christian Scientists, who make much more cautious claims than Mrs. Eddy. One of their writers, Mr. Henry Wood, advises the "Scientists" who may chance to break a bone or to receive any structural injury to seek surgical aid. The most

experienced Christian Science practitioners have to avail themselves of the dentist's aid.

The following story appeared in an article on Christian Science in the *Interior* of April 11, 1896: "A prominent Boston dentist was called from his bed at two o'clock one morning to go to the relief of a lady who was suffering the agonies of toothache. He went, relieved her pain, and went again during the day to do something more to the teeth. He had not taken much notice of the name given him at his first visit, but on reaching the house the second time his eye fell on the door-plate, and he found that he had been called in such hot haste to relieve the pain of one who makes a handsome income by teaching that there is no such thing as pain. His patient was a shining light of 'Christian Science,' but she could not cure her toothache."

As has often been pointed out, all faith-healing systems have been obliged to allow some limitation in cases of surgical need. I shall show, before the end of this little book, that Christian Science is but one of a great sisterhood of imaginary therapeutic cults or systems, and that in all the same phenomena reappear.

## II

A friend of the writer had a bicycle accident not long ago in Piccadilly, and was carried to St. George's Hospital. In the first moments of consciousness she saw an acquaintance who was a Christian Science healer bending over her bed, and heard the murmured words, "There are no accidents in the Kingdom of God." The same healer, on learning that a working man in whom she was interested had fallen from a ladder and broken his leg, explained the misfortune thus: "Every one was talking about accidents, and so, of course, poor Tom Jones had to suffer." These facts are typical of the strange illogical talk among Christian Science practitioners. There are no accidents, but if some individual breaks a limb—ah, that is because of "foolish talk among his friends." "Never discuss the symptoms of an illness," is one of Mrs. Eddy's counsels to her pupils.

In the chapter on "Christian Science Practice," the Mother lays down some injunctions for the vast army of untrained, unqualified men and women who are sent forth under Christian Science auspices into the world's



sick-chambers. Disentangled from her confusing rhetoric, here are the principal rules :—

(a) Expect a speedy cure. “If the Scientist reaches his patient through divine love he will accomplish the healing work *at one visit*, and the disease will vanish into its native nothingness, like dew before the morning sun.”

How terribly such sayings contrast with the actual truth about Christian Science treatment as revealed in the newspapers. Diseases which doctors are in a fair way to cure may become horribly aggravated under the interference of these quacks. No training in hospital ward or nursing home is required for the “healers” who dare to drive doctors from the sufferer’s bed. “If the Scientist has enough Christly affection to win his own pardon,” says Mrs. Eddy, in her detestable jargon, “and such commendation as the Magdalen won from Jesus, then he is Christian enough to practise scientifically, and deal with his patients compassionately, and the result will correspond with the spiritual intent. If hypocrisy, stolidity, inhumanity, or vice finds its way into the chambers of disease, through the would-be healer, if it were possible it would convert

into a den of thieves the temple of the Holy Ghost—the patient's spiritual power to resuscitate himself."

(b) Treat your invalids sympathetically. "The tender word and Christian encouragement of an invalid, pitiful patience with his fears, and the removal thereof, are better than hecatombs of gushing theories." (*Sic.*)

The last phrase is a choice specimen of Mrs. Eddy's English.

(c) Show the sufferer how to "deny matter." If the healer once admits the reality of matter he is more useless at the bedside than the ordinary doctor.

(d) "The daily ablutions of an infant," observes Mrs. Eddy, "are no more natural or necessary than would be the process of taking a fish out of water every day and covering it with dirt in order to make it thrive more vigorously thenceafter in its native element. . . . Washing should only be for the purpose of keeping the body clean, and this can be effected without scrubbing the whole surface daily. Water is not the natural habitat of humanity. I insist on bodily cleanliness within and without. I am not patient with a speck of dirt, but in caring for an infant

one need not wash its little body all over each day in order to keep it sweet as the new-blown flower."

(c) "Agree to disagree" with all claims of disease, is the maxim which the healers are told to impress upon their patients. The maxim does not apply to fanciful ailments only, but to "symptoms of chronic or acute disease, whether cancer, consumption, or smallpox." "When the body is supposed to say: 'I am sick,' never plead guilty." "If you say, 'I am sick,' you plead guilty. Then your adversary will deliver you to the judge (mortal mind) and the judge will sentence you. . . . You alone can sentence yourself. Therefore make your own terms with sickness."

The healer's first task in practice, therefore, is to help the patient to contradict mentally every complaint from the body. Again and again, Mrs. Eddy insists that sin is the foundation of sickness. "To cure a bodily ailment, the broken moral law should be taken into account and the error be rebuked." What, then, of the Saviour's words concerning the blind man in St. John x. 3—"Neither did this man sin nor his parents, but that the works of God should be made manifest in him"?

(f) The healer must never say to the patient, "How are you feeling this morning?" It must be taken for granted that the cure progresses. Especially are healers warned not to name any particular disease in the presence of the sufferer.

Mrs. Eddy dares to claim that a thorough perusal of her writings heals sickness. Patients may seem worse for a time while reading her text-book, but "perseverance in its perusal has generally healed them completely." The "absent treatment" which the prophetess of Christian Science asserts her ability to give to suffering humanity is one of the modes in which her followers earn their money. From any distance they will profess to concentrate their loving thoughts upon a sufferer, and testimonies to cures by absent treatment are frequent at their public meetings.

Let us suppose that a Christian Science healer has been called in to attempt the cure of a patient. What will be the method of treatment? In addition to observing the rules I have mentioned, the healer will be required: (1) To concentrate his or her thoughts on the sufferer, uttering mentally and aloud the favourite formulas of the sect:

"Matter is nothing ; spirit is all." "Mortal mind is a delusion ; each individual is a reflection of God. God is good and perfect ; let this patient realise that he or she is good and perfect also." The whole force of the healer's mind has to be centred on this idea that there is no such thing as evil, that God's truth is perfect, and therefore the patient must be perfect. It should be noted that in Christian Science there is no definite prayer to the Divine Father for healing. Here it differs from many forms of so-called Faith-Cure, within or without the Churches. Faith healers employ a belief in the power of God to effect a cure. Christian Scientists believe that the cure is effected already. There is, rather, according to their theory, no cure to effect for no evil exists, and this is the thought which the patient must realise. If the invalid can join in the healer's thinking there is said to be a speedier prospect of cure.

(2) The most skilled "healers" are those who can suggest adverse thoughts to the mind of the sufferer. If a patient is very feverish and sleepless, for example, he will be told that he is perfectly cool and drowsy. In the case of eye troubles the healers say :

"You are quite well. You need no glasses. Take your book and read."

(3) The practitioners do not examine their patients. They assume that the part which is supposed to be affected is really perfectly whole, and that examination would therefore be useless. To examine would be, in their phraseology, to imply a doubt.

(4) It is usual for the "healers" to read passages aloud from Mrs. Eddy's book, and there are instances on record in which this "blessed mutter" has lulled a feverish or hysterical invalid. But the earlier treatment recommended is mental, not audible. "To the Christian Science healer sickness is a dream from which the patient needs to be awakened." "Observe mind instead of body . . . think less of material conditions and more of spiritual." What terrible results for the unhappy patient such treatment sometimes produces in action !

### III

It cannot be denied that Christian Science is a vast system of money-making. It was actually declared in the *Christian Science Sentinel* for February 16, 1899, that our

Saviour received compensation for His healing of the sick. Mrs. Eddy has herself admitted that on the closing of her college in 1889 she "withdrew from an overwhelming prosperity." Each student paid 300 dollars for a course of lectures extending over some seven days. In one edition of the book Mrs. Eddy states that her professional revenue was 1,200,000 dollars. Her chief work is sold at prices ranging from 12s. 6d. to 25s. Her "Miscellaneous Writings" cost from 9s. 6d. to 21s. The statement remains unchallenged that the profit on the sale of "Science and Health" reaches half-a-million dollars. In the preface to one of her works the Mother says: "In the early history of Christian Science, among my thousands of students few were wealthy. Now, Christian Scientists are not indigent, and their comfortable fortunes are acquired by healing mankind, mentally, physically, and spiritually."

Is it not a significant fact that the woman who makes this admission has founded no institution for the poor, nor ever in her long career attempted to place within their reach, without money and without price, those supernatural benefits which she professes to be able to bestow? If the mere reading of

"Science and Health" can cure sickness, why has she not at least scattered it freely over the world? Here the despised medical profession has set a noble example to Christian Science. Mrs. Eddy professes to venerate the words and character of Christ. How has she obeyed the Divine Saviour's command to His disciples: "Freely ye have received, freely give"?

Mr. Edward A. Kimball, answering the question, "Why do you make charges?" can only quote the text, "The labourer is worthy of his hire." "I do not believe," he adds, "that there is one Christian Scientist on earth who did not have to struggle with himself before he could come to the point where he was willing to receive pay for the work he did and saw that it was right for him to do so. . . . We find that when we get hold of a person who can pay and does not want to he is one of the hardest people to heal." One can easily believe that! "This willingness to get something for nothing is a sin, and Christian Scientists would be helping to perpetuate that sin if they went to people and healed them for nothing." The healers may charge 4s. for one treatment, or at the



rate of a guinea a week if the treatment is continued. Popular healers, who have a number of patients on their books, make a very comfortable income out of "Science."

The homely old saying, "Heads I win, tails you lose," is exemplified in this modern cult, for if for any reason the healer fails an explanation is always ready. It is the fault of the patient or the patient's friends—want of faith on the one side, foolish talk or adverse thinking on the other. Never the fault of the healer, never the failure of Mrs. Eddy's dogmas.

The facts set out in the last two chapters are sufficient to prove—even without the startling evidence that from time to time meets us in the newspapers—that the practice of Christian Science healing is a danger to the public. The impostors creep into the most guarded homes, ousting the men of skill, deluding the patient with extravagant hopes. In some cases death supervenes earlier far than it need have done; in others a curable disease becomes incurable by long delay. As Dean Lefroy has truly said: "Christian Science healing is a profane, blasphemous, inflated, and lucrative imposture."

## CHAPTER VII

### CHRISTIAN SCIENCE AND OTHER SYSTEMS OF MIND-CURE

*"L'homme se pipe"*—man cheats himself—wrote Montaigne, and the remark is happily quoted by Mr. Ernest Hart in his chapter on "The Eternal Gullible." In every age of history this great truth has been recognised that the mind influences the body, and on that fact quacks and scoundrels have built up their fortunes. Heathen and Christian faiths alike have had their miracle-working shrines. An eminent authority, Henry Maudsley, says: "Perhaps we do not, as physicians, consider sufficiently the influence of mental states in the production of disease, and their importance or symptoms, or take all the advantage which we might take of them in our efforts to cure it. Quackery seems to have here got hold of the truth which legitimate medicine fails to appreciate and use adequately. Assuredly the most successful

physician is he who, inspiring the greatest confidence in his remedies, strengthens and exalts the imagination of his patient ; if he order a few drops of peppermint-water with the confident air of curing the disease, he might really do more sometimes for the patient than one who treats him in the most approved scientific way, but without inspiring a conviction of recovery."

Shakespeare understood very well how certain mental states may actually produce disease. Thus he makes Gratiano say :—

"Why should a man whose blood is warm within  
Sit like his grandsire cut in alabaster ;  
Sleep when he wakes and creep into the jaundice  
With being peevish ?"

On this a learned critic remarks : "In the whole passage the intimate connection between mind and body is sketched with exact physiological truth. Perhaps the most curious and undoubted instance of the mind's influence in the production of bodily disease is jaundice caused by depressing emotion. It is not always 'crept' into, since bad news has frequently been known to cause jaundice in a few hours. In Copland's 'Dictionary of

Medicine' it is stated that 'The most common exciting causes of jaundice are the more violent mental emotions.' On the list of these emotions he specially includes 'peevishness.' In Watson's 'Lectures on Physics' that able physician has stated that among the causes of jaundice the *pathemata mentis* play their assigned part ; fits of anger and fear and alarm have been frequently followed by jaundice."

Perhaps the most remarkable form of faith-cure known to modern history is "Touching for the King's Evil," which was first practised by Edward the Confessor and only died out with the reign of Queen Anne. All writers on mental physiology have referred to the phenomena of this cure, of which Macaulay gives a graphic description. Charles II. "touched" nearly 100,000 persons during his twenty-five years' reign. The days on which the touching was to take place were fixed at the sittings of the Privy Council and were solemnly notified by the clergy in their parish churches. James II. "touched" during one of his progresses 800 persons in Chester Cathedral. A leading surgeon of that age wrote : "I have myself been a frequent witness of many hundreds of cures performed

by his Majesty's touch alone, without any aid from chirurgery."

Dr. Carpenter, in his "Mental Physiology," says: "No fact of this kind rests on a wider basis of testimony than the efficacy of the royal touch for the 'King's Evil' (or scrofula). Not only theologians of eminent learning, ability, and virtue gave the sanction of their authority to this belief, but some of the principal surgeons of the day certified that the cures were so numerous and so rapid that they could not be attributed to any natural cause, and that the failures were to be ascribed to want of faith on the part of the patients."

This is the very explanation which Christian Science healers give of the failure of their cures. Readers of Macaulay will remember that when the good sense of William III. made him refuse to exercise the power with which his subjects credited him, an overwhelming mass of evidence was brought forward as to the "balsamic virtues of the royal hand."

*Testimonies may be produced in abundance for every system of mind-cure which has caught the public fancy.*

To quote Dr. Carpenter again :—

“That the confident expectation of a cure is the most potent means of bringing it about, doing that which no medical treatment can accomplish, may be affirmed by the generalised result of experiences of the most varied kind, extending through a long series of ages. It has been customary, on the part of those who do not accept either the ‘physical’ or the ‘miraculous’ hypothesis as the interpretation of these facts, to refer the effects either to ‘imagination’ or to ‘faith’—the mental states apparently incongruous, and neither of them rightly expressing the condition on which they depend. For although there can be no doubt that in a great number of cases the patients have believed themselves to be cured when no real amelioration of their condition had taken place, yet there is a large body of trustworthy evidence that permanent amendment of the kind perfectly obvious to others has shown itself in a great variety of local maladies when the patients have been sufficiently possessed by the *expectation* of benefit and by *faith* in the efficacy of the means employed. ‘Any system of treatment,’ it has been recently remarked, ‘however absurd, that can be puffed into public notoriety for efficacy—any individual who, by accident or design, obtains a reputation for a special gift of healing—is certain to attract a

multitude of sufferers, among whom will be several who are capable of being really benefited by a strong assurance of relief, whilst others for a time believe themselves to have experienced it. And there is, for the same reason, no religious system which has attained a powerful hold on the minds of its votaries which cannot boast its 'miracles' of this order."

Dr. Carpenter's famous book was published in 1874, long before Christian Science was known in this country, but every word of the passage I have quoted might be applied to its phenomena at the present day.

As a writer in *The Quarterly Review* for 1871 remarks: "Each reputation of this kind has its period of growth, maturity, decline and death: and we should confidently anticipate that before the lapse of many years the 'spiritual' cures will in like manner have passed into the limbo of forgotten wonders of the same description, if it were not that the belief in them is only one of the manifestations of a morbid condition of the popular mind, the origin of which unfortunately lies very deep in its constitution."

In examining the results of modern mind-cure systems, the difficulty is to make a selec-

tion. The public who are gulled by the pretensions of Christian Science must be ignorant of the history of faith-healing and the rudiments of mental therapeutics. I shall deal in this chapter with a few of the most remarkable systems.

1. *The Healings of Saint Médard*.—That great authority, Dr. Charcot, was profoundly interested in the cures which were effected in the eighteenth century at the tomb of François de Paris, a young and saintly Jansenist, who died in 1727. He was buried in the cemetery of Saint Médard, in the Faubourg Saint Marcel, described by Barbier as "*un quartier fort mauvais et fort éloigné de la ville.*" Deacon Paris was much beloved by the people, who flocked to his grave in crowds, and innumerable miracles were said to be performed at the sacred spot. The *Convulsionnaires* of Saint Médard created a tremendous sensation in Paris, and the police, under the orders of Cardinal Fleury, were at last obliged to close the cemetery. Not until the outbreak of the Revolution did the miracles finally cease.

Dr. Charcot, in an article in the *New Review* for 1893, discusses a remarkable case which bears directly on the claims of Christian Science to cure cancers, tumours, &c. It was



the case of a woman, Mademoiselle Coirin, suffering from cancer of the breast, who was completely cured by applying linen and earth from the neighbourhood of the tomb of the blessed Francis of Paris. This happened in 1731, and Dr. Charcot describes the case as one of hysterical œdema, not true cancer. "Sufferers," he goes on, "frequently consult eminent surgeons, the majority of whom, it appears, pronounce the affections of the breast to be of an organic nature, and recommend the amputation of the part. But Dr. Fowler, with better judgment, subjected his patients, who were all hysterical like Mdlle. Coirin, to a course of treatment in which, so to speak, the psychical element was made the chief point, and tumours which had been pronounced reducible by the knife alone vanished as if by magic. If invalids who had been supplied with a diagnosis pointing to morbid growth, perhaps even to cancer, had gone to the shrine, it is impossible to avoid the conclusion that many of them might have been healed of a malady pronounced incurable. Dr. Fowler was well aware of the influence of this faith-cure on these sufferers, for he tells us in so many words, speaking of one such—and it was probably so with the others

also—"Like all women of similar temperament she had a fetish-like faith in her regular medical attendants."

On the general question of mind-cures the great French doctor wrote :—

"The instantaneous cure produced directly by faith-healing, which is commonly known in medicine by the name of 'miracle,' is, as may be shown in the majority of cases, a natural phenomenon which is produced at all times, in the most different degrees of civilisation, and among the most varied religions, and is as irregular in its manifestations as it is diffused in latitude. The so-called miraculous facts . . . have a double character ; they are engendered by a special disposition on the part of the patient : a confidence, a credulity, a receptivity of suggestion, as it is called nowadays, favourable to the faith-cure which may be brought to bear in various ways. On the other hand, the domain of faith-healing is limited ; to produce its effects it must be applied to those cases which demand for their cure no intervention beyond the power which the mind has over the body. . . . No intervention can make it pass these bounds, for we are powerless against natural laws. For example, no instance can be found amongst the records sacred to so-called miraculous cures where the faith-cure has availed to restore an

amputated limb. On the other hand, there are hundreds of recorded cases of the cure of paralysis, but I think these have all partaken of the nature of those which Professor Russell Reynolds has classified under the heading of 'paralysis dependent on idea.'"

On cases of hysterical contraction Dr. Charcot says:—

"Under the influence of the faith-cure, or of any other cause which is considered more or less miraculous, the rigidity ceases and the muscles can be employed again. At the moment and during the days immediately following, an attentive examination will show that a lack of sensibility and an exaggeration of the reflex tendency, the ordinary concomitants of contraction, remain in the limb which has suffered. . . . I have seen patients return from the shrines now in vogue who have been sent thither with my consent, owing to my own inability to inspire the operation of this faith-cure. I have examined the limbs affected with paralysis or contraction some days before and have seen the gradual disappearance of the local sensitive spots which almost always remain for some time after the cure of the actual disease—paralysis or contraction.

"To sum up [says Dr. Charcot in his *New Review* article], I believe that the faith-cure

demands special subjects and special complaints—those, namely, which are amenable to the influence of the mind over the body, if it is to find ground to work upon. Hysterical subjects offer a mental condition favourable to the operation of the faith-cure, for they afford a field eminently receptive of suggestion; whether that suggestion is conveyed by external influences or whether, as is most probable, they bring to bear on themselves the powerful force of cure suggestion. With these persons, male or female, the influence of the mind over the body is strong enough to produce the cure of maladies which the lack of knowledge of their true nature, which prevailed not so long ago, had caused to be regarded as incurable. Such are the facts about troubles of hysterical origin which are beginning to be understood—such as muscular atrophy, oedemic and ulcerated tumours. When one hears of the sudden cure in a shrine of an ulcerated cancer of the breast, it is permissible to recall the case of Mdle. Coirin or the facts quite recently observed by Dr. Fowler.”

We see, then, that in the eighteenth century cases of cancer and paralysis were among the cures recorded at the shrine of Deacon Paris, and that modern medical science recognises (1) that the cancer was not true cancer; and

(2) that the paralysis is of the hysterical type "dependent on idea."

Among the strangest of modern cures were those which the German physician, Frederick Anton Mesmer, was supposed to accomplish in Paris in the years before the Revolution. Round his famous *baquet* thirty persons could be treated simultaneously, and his house in the Place Vendome was the haunt of fashionable Parisians.

The mesmeric state was supposed by Mesmer himself to be due to something which he called a magnetic fluid. "At the time when all Paris rang with the wonders of his power," writes Mr. Ernest Hart, "and when his antechambers were filled with princes of the blood royal, with the halt, the lame, and the blind; with mystics, monks, and *religieuses*; with ladies of fashion and the heterogeneous multitude who love the marvellous, he had constructed huge and complex tubs filled with bottles of fluid erroneously called electrical fluid, such as Count Mattei now dispenses, and connected by a complicated system of wires and handles to be held by his subjects. Mesmer received £16,000 for telling his secrets, which, of course, turned out to be no secrets at all, and

it was found there was no electricity in the bottles or the tubs. Presently he retired across the Rhine, enriched by his dupes, who ceased to be cured as the fashion died away and their faith waned. In all these so-called magnetic cures, faith-cures, and Mattei specifics, Perkins tractors, and electric belts you must make haste to be cured while the faith or the fashion lasts; as it fades they cease to cure."

Mesmer, who had mesmerised as many as 8000 people in one year in Paris, and his disciple, Puysegur, had, "on various occasions, mesmerised the trunk of a tree, and in virtue of the influences with which the tree was supposed to be thus impregnated people joining hands and surrounding it, and gazing at it fixedly, had fallen into the mesmeric sleep, or had received the same kind of benefits in their rheumatic, neuralgic, paralytic, and other nervous affections as from the direct treatment of the sage himself."

It is a curious fact that an American opponent of Christian Science, Dean Hart, says that the perusal of Mrs. Eddy's book, "Science and Health," is the best means of inducing the mesmeric sleep he has ever experienced. "The repetition of senseless

sentences, with constantly changing signification of words, whose new meanings have to be gleaned from the context, produces a strange maze which dazes the mind and produces a mesmeric condition."

Scarcely less remarkable than the miracles wrought at the tomb of Deacon Paris were the wonders accomplished by Prince Hohenlohe in the first half of the nineteenth century by touching the sick. Here is a striking letter, written by a Bavarian Prince to the Count von Sinsheim, describing how he himself had been healed :—

"MY DEAR COUNT,—There are still miracles. The ten last days of the last month, the people of Würzburg might believe themselves in the times of the Apostles. The deaf heard, the blind saw, the lame freely walked, not by the aid of art, but by a few short prayers, and by the invocation of the name of Jesus. . . . On the evening of the 28th, the number of persons cured, of both sexes, and of every age, amounted to more than twenty. These were of all classes of the people, from the humblest to a prince of the blood, who, without any exterior means, recovered, on the 27th at noon, the hearing which he had lost from his infancy. This cure was effected by a prayer made for him

during some minutes by a priest who is scarcely more than twenty-seven years of age—the Prince Hohenlohe. Although I do not hear as well as the majority of persons who are about me, there is no comparison between my actual state and that which it was previously. Besides, I perceive daily that I hear more clearly. . . . My hearing at present is very sensitive. Last Friday the music of the troop which defiled in the square in front of the Palace struck my tympanum so strongly, that for the first time I was obliged to close the window. The inhabitants of Würzburg have testified, by the most lively and sincere acclamations, the pleasure which my cure has given them. You are at liberty to communicate my letter, and to allow any one who wishes to take a copy thereof.

“LOUIS, PRINCE ROYAL.”

Prince Hohenlohe's “touch” healed paralytics and cripples. A Würzburg Professor wrote at the time: “If any one should have doubts of the genuineness of the cases operated by Prince Hohenlohe it is only necessary to come here and consult a thousand other eye and ear witnesses like myself. Everybody is ready to give all possible information about them.”

I have chosen three typical modern sources



of mind-cure for which, in their time, abundant testimonies were forthcoming. (1) The tomb of the dead saint ; (2) the supposed electrical wonders of Mesmer ; and (3) the genuine "faith-healing" of the Christian noble and priest, Prince Hohenlohe.

Mesmer is of the type of those who laboured for gain ; the Prince of those disinterested "healers" who have exercised their influence for love of Christ and His poor. To which does the Christian Science healer most nearly approximate ?

We next turn to the remarkable records of hypnotism, as practised by the Manchester surgeon, James Braid, who discovered that certain elements of truth were concealed in the writings of Mesmer and the animal magnetisers. Many extraordinary cures wrought by the discoverers of hypnotism are recorded by Dr. Hack Tuke in his book, "Illustrations of the Influence of the Mind on the Body." I quote one or two which resemble most nearly the type of cure for which Christian Scientists take credit.

Mrs. Stowe, aged forty-four, who from weak sight had used spectacles for twenty-two years, and could not, without them,

distinguish the capital letters of advertisements in a newspaper, or the large heading of the paper, was able to read both the large and small heading, the day, month, and date of the paper, after being hypnotised by Mr. Braid for eight minutes, and in returning home could read the signboards, which she had not done for years before. Her sight continued to improve—she could thread her needle, No. 8, without spectacles—and Mr. Braid states : “This patient has retained the improvement of her sight.”

Mr. Braid was successful in exciting the sense of healing in even the deaf and dumb. The following is one of the cases recorded : Nodan, deaf-mute, æt. twenty, “Was never considered to have the power of hearing, properly so-called, according to the opinion of the headmaster of the Deaf and Dumb Institution (Mr. Vaughan), where he was a pupil. After the first operation (including hypnotism, then extending the limbs, and fanning the ears), I satisfied myself he had no sense of hearing ; but after the second, which I carried still further, he could hear, and was so annoyed by the noise of the carts and carriages when going home, after that

operation, that he could not be induced to call on me again for some time. He has been operated on only a few times, and has been so much improved that although he lives in a back street he can now hear a band of music coming along the front street, and will go out to meet it. I lately tested him, and found he could hear in his room on the second floor a gentle knock on the bottom stair. His improvement, therefore, has been both decided and permanent, and is entirely attributable to hypnotism, as no other means were adopted in his case."

In another case, T. J——, æt. thirty-six, had a paralytic seizure, which deprived him of feeling and motion of the left arm and hand. Nearly three months after Mr. Braid saw him. He had partially recovered the use of his fingers, and could raise his arm nearly to the horizontal position, but just before he was seen by Mr. Braid he had had an accession of the paralytic symptoms, and the arm was spasmodically fixed to the side. After being four minutes hypnotised he could move the fingers, hand, and arm freely, elevating it above his head, and retaining it in any situation he was asked. The feeling,

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however, remained very imperfect. He was subsequently hypnotised, and in four days the feeling as well as power was restored. He remained well.

Here is a case of rheumatism cured by Mr. Braid. It is that of a boy æt. twelve who was suffering from a violent rheumatic affection of the legs, back, and chest, so that he required to be carried into Mr. Braid's house. After being hypnotised, he was so much relieved as to be able to walk about the room freely, and to walk to his cab without assistance. Next day he called and was hypnotised again and left quite free from pain, and remained so well as not to require another operation. This boy took no medicine, he used no external application.

Mr. Braid mentions the case of a gentleman, twenty-four years of age, who had suffered severely from epilepsy for eleven years, notwithstanding the persevering use of medicine of various sorts, prescribed by many of the most able members of the profession. He recovered very satisfactorily under the hypnotic treatment.

Mr. Ernest Hart, who examined the

hypnotic cures at the Salpêtrière in Paris, sums up as follows the conclusions he had reached :—

“While admitting that hypnotism is a reality, I repeat that the great bulk of the phenomena described by observers reputed to be scientific, is founded on imposture. What is true in hypnotism is not new—for it is only old-fashioned mesmerism masquerading under a newly-coined Greek name—nor is it of any practical use to mankind. The cures attributed to its agency are exactly similar to those wrought by ‘faith-healing,’ when they are not altogether imaginary. The faith-curer may retort upon the hypnotiser that they are brothers in their therapeutic results if not in their faith and philosophy. The one can work about the same percentage of cures as the other, and no more, and the intervening apparatus, whether of magnets, mirrors, or grottoes, only serve to affect the imagination and to supply the necessary ‘external stimulus.’”

The supposed “Mattei Cancer Cure” had an extraordinary vogue in London twenty years ago, and numerous testimonies to its efficacy were published. Nothing is easier than to multiply testimonies, but, alas ! the remedies from which the public had hoped so

much were proved by medical tests to be worthless. Sir T. Lauder Brunton, in his work on "The Action of Medicines," gives his own observations of the treatment as supplied in a minor ailment.

"Count Mattei (he says) is supposed to cure cancer and a whole lot of other things, and I was anxious to learn something about the system. I had a good opportunity of seeing it once at Lucerne. A lady had, unfortunately, a very bad toothache. I tried cocaine, morphine, and various other things which I had by me, but I could not relieve the pain, which was excessive. The landlady of the hotel said: 'I have got here a woman who knows the Mattei treatment; she will cure it.' I said: 'If she can cure it, by all means let her do so.' The woman came accordingly, bringing with her a box in which were some phials containing some little white globules. One phial was labelled 'Blue Electricity,' another 'Green Electricity,' and another 'Yellow Electricity.' She took two tumblers, filled one of them with water, and dissolved a globule of blue or yellow electricity in it. She then put a teaspoonful of the solution into the second tumbler, filling it up with water, and dipping her finger into the mixture rubbed it on the patient's cheek. After a minute or two she

said, very emphatically: 'Now you are better.' 'No,' said the patient, 'I am not better.' 'But you *must* be better,' and she rubbed on some more. This went on again and again, but still the patient got no relief. But the woman's absolute conviction, and her continued insistence that the pain must be better would, I am quite sure, have made any patient believe that he was better, if there had been any room for imagination, but severe toothache does not allow of much play to this faculty."

How closely does this incident recall the well-known formulæ of Christian Science healers.

Sir T. Lauder Brunton, in the same book, refers to a cure effected at Lourdes.

"A very instructive case was related to me by a friend of mine, an old Bartholomew's man, whose cousin had had an injury to her leg. She was treated by various surgeons in London, and the injury was practically healed, but the patient would not believe that she could walk. She went to Lourdes, and after a couple of days there she threw away her crutches and was quite well, although while in London she was convinced that she could not walk. The doctors here were convinced that she could, but she would not. Most of the cases of cure are cases where the idea has pre-

vented the patient from walking, but where there has not been organic disease. One can hardly expect organic disease to be cured at such places as Lourdes, but the belief is efficacious in purely supposititious diseases."

Did space permit, many pages might be occupied with accounts of mind-cure systems, with testimonies to cures and the result of scientific investigation. My object has been to show that the so-called "cures" of Christian Science have been anticipated by innumerable practitioners—some earnest workers in the field of medicine, others mere impostors. Dr. Schofield remarks in his valuable book on "Faith-Healing," that in the out-patient department of many hospitals hardly a day passes without real cures being effected in obstinate cases, the means used being wholly inadequate, and some of these cases are very striking. Dr. Schofield truly adds that "every published case (of so-called mind-cure or faith-healing) ought to be accompanied by regular medical certificates, accurately stating what change had occurred, with all medical details."

The secret of Christian Science cures, such as they are, has been well explained by an American writer: "The *modus operandi* of



the Christian Science healer is to all intents and purposes that of the hypnotist. By the silence, the motionless sitting, the subdued voice, the cabalistic sentences—for they are senseless and cannot excite the intelligence—the mind is soothed ; then the suggestion is given, and in the denial of disease the repeated assertion of particular cure is pointedly made and impressed ; thus directed, the mind exercises its power, all too little used, of stimulating nerval action, and so induces in the tissues the change which thought desires.”

## CHAPTER VIII

### A FINAL REVIEW

THE man or woman who accepts and practises Christian Science becomes by that very fact a bad citizen, a bad husband or wife, a bad parent. It is the duty of each individual to contribute his share towards the moral and physical well-being of the community, but the Christian Scientist, it is no exaggeration to say, is spreading the seeds of disease and death. Even in the simple hygienic matter of bathing, I have shown from Mrs. Eddy's writings that an over-scrupulousness is deprecated. When sickness attacks a member of the family, the "Christian Scientist" mother is content to "demonstrate against the claim." Indifferently she watches the sufferings of an idolised child, trying to persuade the patient that the pain is unreal. Pandita Ramabai, who has done such earnest work among the widows of India, reminds us that Christian Science has been known as a philosophy for

2000 years in her native land. "It has ruined millions of lives and caused immeasurable suffering in my land, for it is based on selfishness and knows no sympathy."

The Rev. E. W. Moore, in his excellent pamphlet on Christian Science, quotes the following illustration of the heartless cruelty to which the Indian lady refers: "A lad was taken seriously ill and suffering excruciating pain. His so-called Christian Science mother made him deny the pain, and would do nothing to relieve him, but left him to suffer. His screams brought the neighbours, who were angrily refused admission. Then came the authorities with a physician. The boy, pointing to his mother, said: 'She does not care how much I suffer, she would let me die.' Hot applications were ordered, and some simple remedy administered, and the boy was soon quietly sleeping and recovered. The physician said he would doubtless have died had he been left to the cruel indifference of the believer in the non-existence of pain."

As Mr. Moore remarks, it is difficult to restrain a feeling of indignation that such a system as this, silencing as it does the working of natural affection, should be suffered to raise its head among us. Confidence between

members of households is destroyed when Christian Science has entered. A mother, whose only daughter had become a Scientist, said lately to the writer: "I felt as if an iron curtain had come down between us." Terrorism is exercised in ways of which the outside public knows nothing. It is interesting to hear ex-followers of Mrs. Eddy discuss the secrets of the prison-house, though they are usually afraid to speak frankly. Their former experiences have created an atmosphere of suspicion. On the question of healing, the leaders of the sect claim that only the gentlest suasion is used. "There is nothing despotic or tyrannical in Christian Science," it is said; "we only try to convince people that in a truly scientific conception of the universe, doctors and medicines have no rightful place." In practice, however, the weak, the aged, the dependent, are at the mercy of any zealous Scientist in the household. Ugly stories as to the greed of certain healers reach one's ears. I am told, on good authority, that although Mrs. Eddy some time ago ordered a considerable reduction to be made in the fees charged for the treatment of protracted illnesses, this injunction is by no means generally obeyed. On the

other hand, as might be expected, even those ex-members whose disillusionment with Christian Science is keenest admit that there are some healers who give their services to the poor for nothing, although there is little in the founder's precepts to encourage such generosity.

The Christian Science healer skirts the edge of a precipice. The path of safety lies in dealing with the fanciful maladies of the healthy or the idle rich. There is a girl in one of Charlotte Yonge's stories who, whenever one of her sisters or girl-companions complained of headache or fatigue, immediately proposed to brush her hair. Some Christian Science healers never go beyond a similarly cautious process of mental stroking. They are content to charm away the little ills of life. But the bolder spirits—and Mrs. Eddy encourages her followers to the boldest flights—are not satisfied till they have measured forces with some organic disease, and here they walk on a slope which may carry them with a rush into the abyss. Public interest is aroused ; the eyes of the medical profession have been opened ; recent events have been shaking this false religion to its basis, and Christian Science will be forced, ere long,

to submit its so-called cures to scientific investigation.

. . . . .

Let us imagine for one moment a world in which Christian Science reigned supreme.

1. It would not be a Christian world, for all the great doctrines of the Christian faith would be abandoned or obscured. The Atonement would be denied, for according to Mrs. Eddy there is no sin to be atoned for and no need for a ransom to be paid. Nor would human hearts console themselves any longer with the thought that "Christ is risen from the dead, and become the first-fruits of them that sleep." Mrs. Eddy teaches that our Saviour never died, though His disciples believed Him dead. "He was hidden in the sepulchre alive, demonstrating within the narrow tomb the power of spirit to destroy the human material sense."

If we ask whither the Saviour departed at the close of His earthly ministry, Christian Science proclaims His "exaltation through mind." A world enslaved by Christian Science would have lost the vision of the great High Priest in the heavens, very God and very Man, for ever making intercession

for us. Nor could the Ascension-tide Collect have any meaning: "We beseech Thee, leave us not comfortless, but send to us Thy Holy Ghost to comfort us and exalt us unto the same place whither our Saviour Christ is gone before." For the descent of the Holy Spirit is explained by Mrs. Eddy as "that influx of Divine Christian Science which so illuminated the Pentecostal Day and is now repeating its ancient history." In the Second Advent Mrs. Eddy sees only "the advancing idea of God in Christian Science." The most significant passage as to her real beliefs occurs in her autobiography, "Retrospection and Introspection."

"We do not question," she says, "the authenticity of the Scriptural narrative of the Virgin Mother and the Bethlehem Babe, and the Messianic mission of Christ Jesus"; but in our time no Christian Scientist will give chimerical wings to his imagination or advance speculative theories as to the recurrence of such events. No person can take the individual place of the Virgin Mary; no person can compass or fulfil the individual mission of Jesus of Nazareth; no person can take the place of the author of "Science and Health," the discoverer and founder of

Christian Science. Each individual must fill his one niche in time and eternity. Truly has it been said by an eminent writer, "Christian Science is a shocking caricature of Christianity."

2. A world ruled by Christian Science would be a world of intellectual weaklings. The detestable style and confused thinking of the Eddy text-book must be apparent to all except the extremely illiterate. The race which accepted such a book as its spiritual guide would have lost all capacity to appreciate pure, noble literature. Bishop Butler's speculation of a nation afflicted with madness would also be realised on a vaster scale, for men would everywhere confess themselves, when disabled by sickness or disease, to be the victims of "hallucination." A mad world, indeed, my masters!

Sir Dyce Duckworth, in his address delivered at Owens College, Manchester, in October, 1902, said some wise words on this aspect of Christian Science, which are quoted by Dean Lefroy. "Consider that wicked and blasphemous nonsense," said Sir Dyce Duckworth, "which is now enlisting the support of many people in America and of not a few well-placed persons in this



country, so improperly called Christian Science. How much wisdom, think you, is concerned in tenets of that kind? Surely in all these indications of mental feebleness and instability we witness the results of scanty knowledge unbalanced and unchastened by any control derived from wisdom."

3. The progress of the healing art has been the peculiar glory of modern civilisation, but under Christian Science the world would sink back into the blindness and ignorance of the dark ages. Men would "sit and hear each other groan," but the sacred passion of the healer would be checked and stifled. Meanwhile, an army of ignorant, greedy, unscrupulous quacks would be scattered over the face of the earth, professing to cure, but bringing disease and death in their train. While they were demonstrating against infectious disease, an epidemic might decimate a whole community. While they attempted their wicked "spiritual obstetrics" precious lives would be lost and homes ruined. Crime itself would flourish, for neglect and cruelty towards the sick would be plausibly excused under many a "Science" precept. Charity to the poor would die out; our great hospitals would be closed for want of support. Would

not the world become at last a charnel-house like those plague-stricken Italian cities so marvellously described in "Rienzi" and "John Inglesant," cities "without order, and where the light is as darkness."

I close with an earnest warning. To accept Christian Science is to enter on the path of mental and moral degeneration, to cut oneself off from holy and vivifying forces, and to stumble amid the mountains of error. The Apostles and our Lord Himself warned us that in all ages of the Church's history false teachers would seek to draw men away from the truth. Some were to come "with power and signs and lying wonders and with all deceit of unrighteousness for them that are perishing," and doubtless they received grateful testimonies from their victims.

Others were to "privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction." Plausible and tempting were the promises of these "false apostles, deceitful workers, fashioning themselves into apostles of Christ." "And no marvel," adds St. Paul—"for even Satan fashioneth himself into an angel of light. It is no great thing there-

fore if his ministers also fashion themselves as ministers of righteousness, whose end shall be according to their works."

This is not the moment when Christian preachers can afford to trifle with the false doctrines of Eddyism, to sift the two grains of wheat from the two bushels of chaff, and summon Christian people to imitate and admire. The time has come when our pulpits everywhere should ring with the message so ably delivered by Dean Lefroy and Mr. Moore.

From the summit of the Hill Caution the pilgrims on the Delectable Mountains saw afar off blind men walking up and down among the tombs, and that solemn text was spoken to them by the shepherds: "He that wandereth out of the way of understanding shall remain in the congregation of the dead."

THE END

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